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The Glad Tidings

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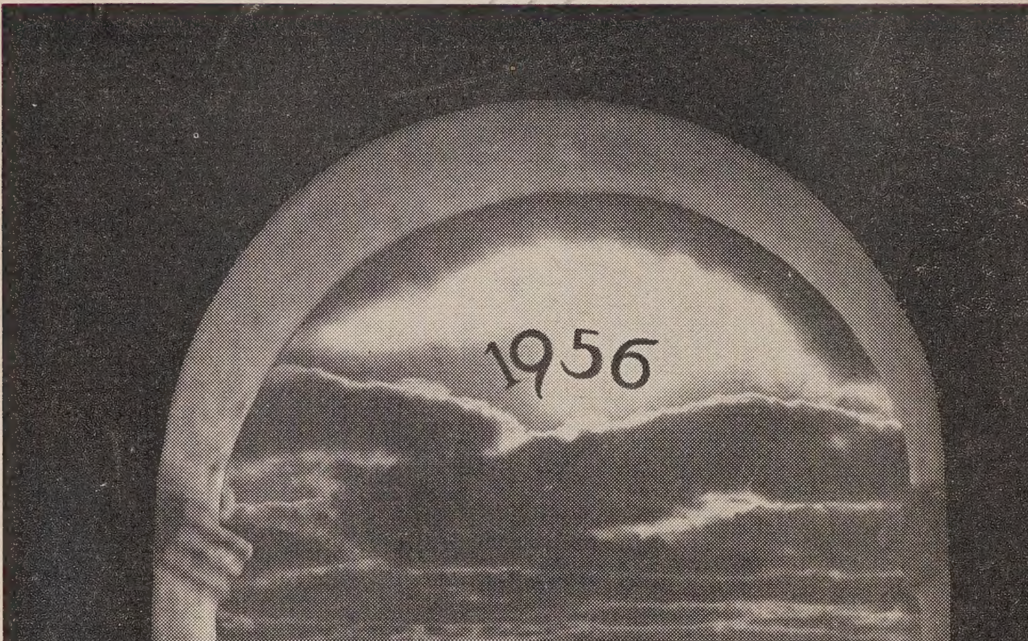
VOL. XXXII



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THE GLAD TIDINGS

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THE GLAD TIDINGS

VOL. XXXII TORONTO, JANUARY, 1956 No. 1

EDITORIAL

by REV. G. D. JOHNSTON

NEW YEAR'S DAY coming so soon after the great festival of Christmas is lighted with the radiance of the nativity. As Christ is born into the world to bring us the good news of our salvation, so the new year offers to us a door of hope through which, in the mercy of God, we may pass to ever widening conceptions of His will for our redemption. We start the new year conscious of our own weakness but confident in the all sufficient grace of God.

We have been saying to one another these last days "A Happy New Year" and each time we have said that we have expressed the subconscious hope that this year will be a happy year for ourselves also. The new year could well be a happy new year for us if we enter it with God, if we walk over the hills of achievement and endure its valleys of frustration and weariness with God, and if we talk over its difficulties and share its triumphs with Him. In the words of St. Patrick this will be a happy new year for us if we have

"Christ above us, Christ beneath us,
Christ on our right hand and Christ on our left."

In the new year we will have responsibilities and opportunities limited only by our capacity to endure the one and grasp the other. Starting with ourselves we have the problem of our own personalities. We have, each one of us, to make our own peace with God through Jesus Christ. This is not something that we do once in some emotional moment of religious enthusiasm, but every day as we fall in sin and rise again through grace.

As Paul has said, we must die to sin daily. In our homes we have our first contact with personalities other than ourselves and here we have our first opportunity to serve our Lord. If we cannot show forth the fruits of righteousness in our own homes and with our own loved ones, we cannot show those fruits elsewhere. If we are not respected by those who know us best, we are not really respectable at all. In the opportunities and responsibilities which are ours in our Church life there is a field which for many of us is comparatively uncultivated; here, as in all other areas of our experience, it is completely true that we will reap as we sow; and if we sow sparingly, we should not complain either to God or man if we reap also sparingly.

As part of the Christian family our Church has much for which to be thankful as we enter the new year. We have many problems, for some of which, as for example the matter of Church extension, it is at the moment difficult to see a permanent solution. On the other hand we have made great advances in the last few years and our people from coast to coast are evidencing an increasing interest in their Church and confidence in its future. The skies seem to be definitely brighter as we look ahead. Among the agencies which have contributed to any advance in Christ which we have achieved, the Women's Missionary Society, Western Division, has played an important part; there are no more devoted groups of people in our Church than our Women's Missionary Society women. As chairman of the General Board of Missions I would like to pay tribute to the work which has been done in the past and will doubtless be done in the future by your Society. You have your own problems, not the least of which is the urgent matter of how you may best broaden the basis of your membership so as to get more and more of our Church women personally involved in the work of our Church. I know that your leaders have been giving this matter much thought but we must remember that no Church problem is ever solved at a Church headquarters. All that your Executive officers can do is to suggest possible methods of procedure, the real work must be done at the congregational level and by people who are intimately acquainted with the local situation. To this task we should all set our hands this coming year so that your Society, which has such an honoured record, may continue to serve and to glorify God with increasing effectiveness through the years. Let us not, however, concentrate on our difficulties but rather on our mission to our own country and to the world. If the day ever comes when our Church is conscious of no problems, that will be the day when our expansion has ceased and we have become like the Church at Sardis on which the terrible judgment was pronounced by our Lord, "I know thy works, that thou hast a name that thou livest, and are dead." (Rev. 3:11).

This, in the providence of God, should be a good year for your Society and for our Church. Let us go forward into the new year singing the songs of Zion, confident that as our days so shall our strength be, seeking constantly the guidance of our God who has promised that the word spoken in His name will never return unto Him void but will accomplish that which He pleases and shall prosper in the thing whereto He sends it. Let us, therefore, enter upon our work this year praying that God will give us a vision of our task, strength to perform it, and that in all our lawful endeavours we may glorify His Holy Name.

FOR THE NEW YEAR

But once I pass this way,
And then—no more.
But once, and then the silent door
Swings on its hinges—
Opens—closes—
And no more
I pass this way.
So while I may
With all my might,
I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim way;
For no man travels twice
The Great Highway
That climbs through darkness up to light—
Through night
To day.

by JOHN OXENHAM

PRAYER

Almighty God, our heavenly Father, at this the beginning of a New Year we would come into Thy presence with praise and thanksgiving. We thank Thee that we may come to Thee who art the King of kings, and Lord of lords, because Thou has taught us to come to Thee as children to a Father.

We thank Thee for the way in which Thou hast led us through the past year; we thank Thee for opportunities of service, for friends who have cheered us on our way, for loyalty and co-operation from those with whom we work; we thank Thee for joys and sorrows, for the encouragements and also for the discouragements which have brought us into closer fellowship with one another and with Thee.

We ask Thy forgiveness for the many times we failed to see or to understand the work Thou didst depend upon us to do.

Now as we enter another year open our eyes, our minds, our hearts to those things Thou wouldst have us see and understand. Show us the Work Thou wouldst have us undertake. Help us to understand the needs of the world in which we live, the people with whom we are in contact from day to day, the people in our own land, and throughout the world. Help us to see clearly the total Mission which Thou hast entrusted to Thy Church, and the share Thou wouldst have each one take in it.

Bless all who share in that Mission in local congregations and all parts of Canada and all countries of Thy world. Bless Thy Church in every land, especially those who stand in the midst of opposition. Help us all to distinguish between the important and the unimportant and make us ever willing to put first things first. Help us to know the right from the wrong and give us the determination to stand for the right no matter what the cost.

As we remember the many blessings Thou hast bestowed upon us, make us ever conscious that we are stewards of all that we possess. Help us to use our minds, our talents, our time, and our money as Thou wouldst have us use them in Thy service.

Give us courage in this New Year to undertake tasks which may seem too difficult for us in the confidence that though we are weak Thou art strong. Enable us to enter the days of opportunity before us unafraid knowing that Thou who hast called us into Thy service will never fail us nor forsake us and will be with us always to strengthen and to help.

We ask it in Jesus' name.

Amen.

Sharing in Canadian Missions

Service on The Alaska Highway

by MURIEL E. JUDD

IT WAS BOTH A wonderful privilege and a thrilling experience to be able to work with the W.M.S. van along the Alaska Highway and in the Peace River Country during the summers of 1954 and 1955. Last summer, Miss Lauraine Elder, of Grande Prairie, and I conducted eight Vacation Bible Schools in various places along the Highway, and this year Miss Joan Fryer, of Toronto, student deaconess, was my companion. Our van both years was a Chevrolet sedan delivery, equipped in much the same way as the one which was described in "Boys, Girls and Van" in the September Glad Tidings. During July of this year, we conducted V.B.S. in Dixonville, Glen Leslie, Gordondale and Sunrise, all in the Peace River Country.

In each of these places in this beautiful farming country we met with interested and eager boys and girls who remembered with pleasure the schools they had attended in former summers, and we experienced warm hospitality.

The month of August was spent on the Alaska Highway. The Highway was built in 1942 by the U. S. Army as a means of transporting supplies to Alaska because of the wartime dangers of shipping. It was finished in the record time of eight months, 1523 miles of splendid highway. The Canadian part was later handed over to the Canadian Government for upkeep, and in 1947 it was opened to the public for travel. In Canada it is a gravel road, kept in good repair all the year around.

The Highway begins at Dawson Creek, B.C., nearly 500 miles northwest of Edmonton. It winds in a northwesterly direction through northern B.C., and into the Yukon, and at Mile 1221 it enters Alaska. The farthest end of it, at Fairbanks, is almost as far west as Hawaii! Most of it goes through the northern Rockies, which are beginning to taper off somewhat up there, and it offers indeed a most beautiful drive.

The men who keep the Canadian section of the Highway in repair are employed by the Canadian Army, and they live with their families in "Maintenance Camps", which are from 50 to 100 miles apart. The houses they live in are, for the most part, old army buildings which have been converted into comfortable homes, complete in some cases with hot and cold water and electricity. Except for the isolation in some cases, life in the camps is quite a pleasant experience and most of the people who live there wouldn't live anywhere else. There are public schools in some of the camps.

Miss Fryer and I conducted schools in five Maintenance Camps: Blueberry, Sikanni, Trutch, Muncho Lake and Fort Nelson. The work on the Highway was begun four summers ago by Miss Marjorie McKay. We found it to have been well-established, and ourselves to be most welcome. The children look forward eagerly to our "Sunday Schools", as they call them, and we thoroughly enjoyed teaching them. In some of the camps there are no real Sunday Schools so the children know very little about the Bible. They felt they were very fortunate to be able to attend "Sunday School" like the children in the rest of Canada, and they were most attentive, receptive and appreciative. Little did they know that many Canadian children who could attend Sunday School or Vacation Bible School don't do so!

After each school this summer we had a closing programme, to which were invited the parents, and this was followed by a party for which the mothers kindly provided the necessary food. These were happy conclusions to our schools.

At the little settlement of Fort Nelson, Mile 300 on the Highway,

Alaska Highway at Mile 722. This is the divide of land between Pacific and Arctic Oceans.

measured from Dawson Creek, we had our school in the "Rod and Gun Hall" (a far cry from being the exclusive country club that its name implies!). In addition to the local children who attended, a staff car brought a dozen children in from the Maintenance Camp and from Dogpatch, the latter being another settlement a few miles out.

Here we had the full co-operation and assistance of a young Anglican Student (there is no Presbyterian mission here) and our closing programme was held on Sunday morning in conjunction with his Sunday School. To get to the large room where the Anglicans are temporarily holding services one walks through the barber shop and pool hall, through a door into a large space, at the one end of which is the Anglican "Church"! One of the Sunday School teachers there told us that since Vacation Bible Schools have been held in Fort Nelson, the youngsters have been attending Sunday School more eagerly.

Our travels took us to Whitehorse, Mile 918, reminiscent of gold rush days. The Presbyterian minister in Whitehorse, the Rev. Robert Anderson, asked us to go to the Maintenance Camp at Mile 1083, in order to visit and talk with the women there. This camp is at Destruction Bay, so called because of the loss of many boats and lives during Klondike Day. It is a misleading name, for it is truly a beautiful place, on lovely lake Kluane (klu-ah-nee). The Highway parallels the lake for about 40 miles, a lake of beautiful blue waters, surrounded by mountains. Mr. Anderson is holding Church services there now, and we found the women to be quite interested in the work of the Church.

I have been asked, "Is the van work worthwhile?" To this, I hasten to answer "Yes, most assuredly," for while the van workers may not be reaching great numbers of the children, they are given the opportunity of teaching the Gospel to some who perhaps seldom hear it otherwise. The van forms an important link between Church and the people who live in isolated place. It tells them that the Church is interested in them still, and that it desires for them a living experience of the love of God and of His Son, Jesus Christ.

NATIONAL NEWS

We would draw to the attention of all who are sending parcels to the Port Receptionist in Montreal that the address is:

Miss Hilda Blackwell
633 Dominion Square Building
Montreal 2, Quebec

When parcels are sent to Miss Blackwell's home it means that great inconvenience is caused in the transporting of articles to the office where the supplies are stored, ready for distribution.

We are pleased to acknowledge the receipt of two gifts recently received for our work among the Chinese people in Vancouver. A cheque for $50.00 was received from Mr. Quong Wong for the purchase of kindergarten chairs. In the summer, from one who wishes to remain anonymous, a Volkswagen was presented for the use of the workers at the Chinese Mission. For both of these gifts we would express our grateful thanks and appreciation.

Vacation Bible School at Dixonville, Alta.

Searchlight on the Mission Overseas

Christian Youth Around the World

by JEAN M. FRASER

IN THE FOUR short articles already published in this series what a variety of situations have been presented! The young Koreans struggling with the chaos that has come to their country and in their own lives through conflicting ideologies, through war and the devastation and disruption it brings. No wonder that their attitude is confused and Christian opinion divided. In contrast the British youth, growing up in one of the more stable environments of the world to-day, realizing — a few of them — the responsible part that the Church has to play in the life of their own nation and of the world. Then the youth of Brazil, scattered Protestant groups in a country largely nominally Roman Catholic, members of one of the fastest growing Protestant communities in the world, undaunted by smallness of numbers because they are sure of their cause, planning, working, praying for the spread of the Kingdom. And India, rejoicing in her new found status in the world, where the Christian Church is eager to show its solidarity with all other citizens in its readiness to serve the common good. Add Africa — and apart from your own Continent of North America, the picture is almost complete.

Africa is a young continent and a continent where young people play a big part. In the West they are going forward confidently to self-government. A boy who is a student one year in a British University returns a couple of years later as Minister of Rural Development or for Education and is welcomed at the airport by a member of the British Cabinet. And the great majority of educated Africans are products of Missions Schools, Christians at least in name.

In Kenya the defeat of the Mau Mau leaves a terrible vacuum. Young people who were Christians were accused of betraying their race in adopting the white man's religion. If they took the Mau Mau oaths, they found themselves caught in a vicious system from which there seemed no way out. Now they are called to make a clean break with the Mau Mau and to start again as Christians — but how can they reconcile black and white, tribal ambition and European domination? Can the Church really show them the way of reconciliation? And over the whole of Africa rests the shadow of the Apartheid policy in the South.

A group of young people from Asian countries and churches expressed their view of their own situation some time ago when they said "Youth is that age in the life of man when physical vigour, enthusiasm and zest are at their height, and mind and spirit are not yet preoccupied with affairs and institutions . . . We cannot but feel the necessity for the Church to utilize the characteristic readiness for commitment of youth . . . It is from this group that the church should expect to find its future leaders." I believe they spoke for young people everywhere. Youth to-day is either in the Church or out of it.

Some years ago in Lebanon, half a dozen students, greatly influenced by Dr. Charles Makik, decided that before they gave up the Church as hopelessly antiquated, they would try to find out what it stood for. They studied its worship, its history, its doctrines for themselves and then, instead of giving it up, they dedicated themselves to help make the Church what the Church was. They founded a youth movement, established Sunday Schools and even took over a Secondary School. Of course they were criticized, but they never faltered in their allegiance to the Church and thousands have found a firm faith because of them.

The young people who, after the war was over in Europe and Japan offered themselves to rebuild broken buildings and broken relationships by practical work-camp service, thought they were meeting an emergency situation. They had discovered something far greater: a way of expressing what the Churches were feeling after in their new "ecumenical" relations with one another. No better interpreter of "the meaning of ecumenical" has been found than a work-camp where young people of many nations and Churches give themselves, in a fellowship of work and worship, to meet the need of a particular Church or country. Here the young people, to the number of 1,000 a year, are expressing for their age group the convictions which were professed by all the Churches at Evanston.

At the same time the camps are training leaders for youth work, local and national, who have the ecumenical idea not only in their heads but in their bones, who have seen, as well as heard, and believed. Camps with a special emphasis on leadership training have been held with this purpose in mind in South East Asia, the Near East and Latin America, where the whole idea of youth work is new.

In another way young people have been pioneering for the whole Church and it was at Toronto in 1950 that the idea began. Young people from Africa and the East who attended the Convention of the World Council of Christian Education saw with envy the developed youth work of the Western countries.

Youth work (apart from school and college) did not always figure prominently in missionary budgets,

KOREANS IN JAPAN

and at any rate the young people wanted new work to be from the start on a united, not a denominational basis. So, over the years, World Youth Projects was evolved—a scheme to express the responsibility of Christian youth for one another throughout the world. Three years later the Inter-Church Aid Department of the World Council of Churches extended its programme to become world wide and the principles it defined were almost identical with those worked out by youth!

At the same meeting when this step was taken, the young people approached the Church leaders, asking for a common consultation on the problem that was burning in their hearts: why so many boys and girls come to the point of Church membership, and then, instead of entering into fuller responsibility, turn away from the Church. The young people may have their own answers, as suggested by the article on Christian Youth in Britain, but they recognize that diagnosis is not so important as cure, and that can only be done together.

In most countries, the youth group that "stands off" from the Church is a thing of the past. It is either aware of itself as part of the Church, bearing its burdens, working out its convictions and

(Continued on page 15)

SARAH ANN GOODFELLOW KYDD

IN LOVING REMEMBRANCE

THERE PASSED AWAY, from this earthly scene, on Wednesday, October 19, 1955, one who for over half a century, has been a most earnest worker and a most generous supporter of the Western Division of the Women's Missionary Society. Mrs. William Kydd of Knox Crescent and Kensington Church, Montreal, Quebec, was in her eighty-fifth year.

For many years she was one of the most indefatigable Home Helpers' Secretaries of the Auxiliary, visiting the shut-ins and bringing them information of the missionaries. For fourteen years she was convenor of the Nominating Committee of the Auxiliary and through her influence brought in many who later became very capable officers. She was also president of Knox Crescent W.M.S. Auxiliary for three most successful years 1932, 1933 and 1934.

She had held the position of Honourary President of the Auxiliary for some years and also was honoured by being made an Honourary Member of the entire Western Division of the Society.

Her services were not confined to her local Auxiliary. For many years she held office in Montreal Presbyterial and later on The Quebec Provincial Society Board.

For nearly two years she was unable to attend the services of her Church or Auxiliary due to illness and her presence had been missed. Her interest and generosity in each had been active until her death.

To her daughter, her family, and her relatives and many friends, our deep and understanding sympathy is expressed.

Her Minister, Rev. Dr. Clifton J. MacKay, says of her, "Her gracious manner, kindly ways, quiet dignity and Christian spirit endeared her to all. She was a living witness for Christ." Truly it can be said of her:

"The pains of Death are over
Labour and sorrow cease
And life's long warfare closed
at last
The soul doth rest in peace.

Soldier of Christ, well done
Praise is thy new employ
And while Eternal ages run
Rest in The Saviour's Joy."

E.K.C.D.

GOD OR MAMMON

EXCERPTS FROM AN ADDRESS BY ROY L. SMITH

IN WRITING TO THE churches in Galatia the Apostle Paul said something very simple yet profound. In the midst of an ancient situation which is also very modern, he wrote, *"Each man will have to bear his own load."*

This principle applies to generations as well as to individuals. Each century, and each generation, has faced problems which were peculiar to a particular period because man lives in a growing world. The issues with which John Huss, John Knox, and John Wesley were confronted were not at all the issues with which William Penn, William Boothe, or Alexander Campbell had to deal. Of course there were similarities, but the seductions which beset one generation are seldom equally tempting to another.

Thirty years ago the theological and spiritual struggle in which we were engaged centred around the philosophy of humanism which declared, in substance, that man himself was all the god man needed. It was a cocksure world, supremely confident that it was equal to any problem or emergency, and utterly without fear. Why should any man believe in a God of strict moral judgments, fine moral discriminations, and a wrath to come? Sin was regarded as an invention of the priests and preachers. The world had been made safe for democracy. The Kingdom of Heaven was already here.

Then came the stock crash, the world-wide depression, the abandonment of the gold standard, the collapse of the League of Nations, bread lines, pencil peddlers, apple sellers.

Suddenly, as if it were over night, the theological picture also changed. Gone was the cocksureness of the disciples of humanism, and in their place there were heard the prophets of the Kingdom of Heaven. Everywhere the people responded to the strains of pacifism, collectivism, a planned economy, and legislative panaceas which would guarantee a man security from the cradle to the grave. After that he would be on his own, of course. We made the discovery that social and economic systems, as well as individuals, were sinners in need of conversion. Then came World War II.

Yet never in all the history of the earth has any people enjoyed such economic abundance as North Americans do today and, at the same time, suffered from so much spiritual confusion. Ours is a generation of psychology, complexes, psychosomatics, slogans, and sleeping pills. In spite of the fact that we are more generously provided for than any generation before us has ever been, that we are equipped with more labor saving devices and have more leisure than any previous age ever dreamed of, that we spend more for entertainment than our fathers spent for the necessities of life, that a higher percentage of our people have had the advantage of college and university training than the world has ever known heretofore, and that we are enjoying a level of life incomparably higher than that to which the race has ever before aspired, yet *our most frenzied quest is for peace of mind.*

It is of the utmost importance that the pulpit and the church press shall speak bluntly and frankly to the North American people. Unless we can be saved from the "destruction that wasteth at noonday" — the terrible tension that is killing off the middle-aged and the efficient in middle life — we are doomed as a nation, and the death knell of civilization has been sounded. The time has surely come to talk courageously to the people on the subject of money. We are armed with the best precedents in the teachings of Jesus. Again and again, by parables, direct comment, and outright doctrine, the Master dealt with the problem of money as though it were central in his thinking. The Apostle Paul spoke out with equal forthrightness on the subject of money, declaring that the love of it was the root of all evil.

It is highly important to note that the great Apostle does not condemn money as such. He nowhere in his writings indicates that he sees any virtue in poverty. He would not have organized any order or brotherhood dedicated to penury. No one knew better than he what vast services consecrated funds might render, for he was the sponsor of the first great relief fund ever raised by the Christian Church — a fund that was used to relieve hunger. Neither Jesus nor Paul ever condemned any man because he was rich, nor did they commend anyone because they were poor. Any stricture either Paul or Jesus delivered on the subject of money was at the expense of those who were unable or unwilling to administer their funds to the glory of God.

It is the undue and unholy emphasis on money which identifies secularism as the besetting sin of this generation. Solve the problem of money in the life of either the individual or the generation, and you solve the major social, as well as personal, problems with which we must contend.

A very large share of the color clash, domestically and throughout the world, is economic in character. The white man, having succeeded in raising his standard of living, stands in terror of the competition of the man of color. For that reason he undertakes to bar the doors of opportunity against him.

Colonialism, imperialism, exploitation, monopolistic practices of one kind and another—these and a score of other sources of international tension are directly traceable to the secularism which pervades so much of modern life.

The Christian remedy is *the doctrine of stewardship!* When a majority of our people accept the doctrine that all *things* come from God, and that each man is a divinely appointed steward assigned to administer whatever goods may happen to be under his authority, we will have begun to solve the problem of secularism. It is definitely and distinctly a spiritual issue so the responsibility for presenting it lies with the church.

The problem is not political, nor social, nor academic. It is essentially this—*Am I as an individual to be the master of my possessions or are my possessions to master me?* The question is inescapably personal. I am going to find a great purpose around which to drape my life, making every interest, effort, and ability serve that central design, or I am going to live the divided life, the victim of the ten thousand impulses, desires, passions, whims, and forces which play upon me every hour of every day.

The issue which the individual Christian faces is perfectly plain. He must bring his economic interests under the sovereignty of God, or his economic interests will rob him of the best of God.

Christian Youth Around the World

(Continued from page 11)

sharing the joys of the whole community, or it has cut itself off altogether from a Church where it feels it is not wanted and has no place. But what a tragedy when this happens!

The Church, as someone has said, is always within a generation of extinction. If it continues to live, it is by the grace and mercy of God, not by natural descent. While we can thank God for the special providence that watches over the Church, we can also remember the warning given to any one who causes "a little one" to stumble. Youth may be critical, they may be trying, but their "readiness for commitment" is there if the Church has the wisdom to acknowledge it.

Books you'll like!

"DARK EYE IN AFRICA" by COLONEL VAN DER POST

IN ALL COUNTRIES books about Africa continue to come out at a fantastic pace. It is becoming clear that the future of this great continent concerns all nations. There seems to be also a growing awareness that most conflicts in Africa are, at the bottom, a clash of races, hence the problem is more spiritual than economical and political. It is not surprising, therefore that among the many books written about Africa, the more thoughtful concern themselves mainly with the human element—so essential but so easily set aside in our days of materialism and power politics. Events of the last few years in Kenya, South Africa and elsewhere, are sufficient to force us to acknowledge the gravity of the situation in Africa to-day, and its effect upon the world.

C.D.M.

Colonel van der Post, the author of "Dark Eye in Africa", was born in South Africa, of Dutch and British heritage. He has travelled widely in Africa and Asia, and been a prisoner of war under the Japanese. His book reproduces a lecture, given originally in Switzerland, and is followed by many questions put to him by members of his audiences, with his replies, which gives him an opportunity to enlarge and explain some of his statements. This is not an easy book to read, but it is certainly one of the greatest books of our generation, pointing out to our darkened spiritual eye—that which can suddenly transform peace-loving men into destructive brutes, as has happened in Germany and elsewhere. Mr. Van der Post is frankly frightened, and saddened by much that he sees in his beloved Africa. His book is an appeal to sanity; a call to realize that in our present-day conflicts what needs to be set right is our attitude as man to man.

He is not afraid to point out, rightly, that the mote we so easily see in the eye of some of our African white friends may well be no more than the reflection of the beam in our own eye. He adds: "You have a tendency to expect of us in Africa a standard of morality which you have not always realized in your own country . . . this game of being high-minded at other people's expense is being played-out night and day with disastrous effects in the world." Colonel van der Post is convinced the races can co-exist,

(Continued on page 36)

Our Senior Citizens

RECENTLY THERE MET together in the city of Toronto a group of people whose aim is to add to the comfort of our senior citizens. They were representative of the various welfare groups (including volunteers) and various denominations.

Consideration was given to the needs of older people living in rooms or perhaps alone in a small house. They need a great many things, but in addition to a place to live where they feel at home and sufficient income to buy what they require in a material sense, perhaps the greatest need is a friendly, helping hand. Friends can supply a great many of the other requirements—a certain amount of companionship, mental stimulation, recreation, a sense of belonging, and if a car is available, transportation.

Some senior citizens are feeling the disadvantages of advancing age and need assistance with their shopping and many other small chores. A friendly visitor can give help along these lines.

During the discussion the characteristics of a successful friendly visitor were outlined, stressing the need for a liking for older people, reliability, tactfulness, cheerfulness, patience, the ability to be a good listener and of possessing a large dose of good, sound commonsense.

Those present were of the opinion that women's groups in churches could find in friendly visiting a very worthwhile outlet for their energies. Perhaps as you read this you feel that this is something which might appeal to some of the women you know in your own church. If you are interested but don't quite know how to get started, telephone Mrs. Good of the Welfare Council of Toronto or Miss Holmsted of Red Cross. Both of these agencies have been active in this field for some time and will be happy to arrange to give lectures to those interested. A group of six is the minimum requirement and they should plan on two lectures of two hours each.

We realize that a great many of you live outside the city of Toronto and would suggest that if you are interested you get in touch with the nearest branch of Red Cross. If they have not this information it can be obtained from Ontario Division, Canadian Red Cross, 460 Jarvis Street, Toronto. O.G.

W.M.S. ESTIMATES FOR 1956

NATIONAL MISSIONS

Executive Director—Miss Frieda E. Matthews

CHINESE IN CANADA

Montreal, Quebec: Superintendent and Mrs. G. P. Louie
Toronto, Ontario: Miss Margaret Near, B.A. and Miss Gee Bun Lee
Vancouver, B.C.: Misses Ruth Yeandle, Susan Yeung and Annie Wilson
Victoria, B.C.: Misses Gertrude Scott and Grace Lee
Salaries, Expenses and Rent $23,310.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Manitoba: Salaries and administration paid from per Capita Grant,
Cecilia Jeffrey, Kenora, Ontario: Salaries and administration cost . . . . $ 2,300.00

HOSPITAL VISITORS

Montreal, Quebec: Mrs. W. B. Leatherdale
London, Ontario: Miss Lila Schneider
Winnipeg, Manitoba: Mrs. G. W. Bradley
Edmonton, Alberta: Mrs. Jessie Anderson
Vancouver, B. C.: Miss Ellen Douglas, Miss Sybil White
Salaries and Expenses $12,105.00

DEACONESSES

Cecilia Jeffrey School: Misses Helen Ross and Kathleen Stewart, Reg.N., (Salaries paid from per Capita Grant)
Montreal, Quebec—Tyndale House: Miss Catharine Watson
Toronto, Ontario: Miss Lillian Reay and Miss Hazel Turnbull
Sudbury, Ontario: Miss Winnifred Ripley
Saskatchewan: Miss Florence Goertzen
Vancouver, B. C.: Miss Margaret Boyd
Miss Athalie Read (on furlough)
Salaries and Expenses $19,580.00

IMMIGRATION

Miss Hilda Blackwell and Summer Assistant,
Salaries and Expenses $3,800.00
Printing of letters of welcome 100.00

$ 3,900.00

MISSIONARY VANS

Three Staff Deaconesses to be in charge and three Assistants for summer. Salaries	$ 2,100.00	
Maintenance of three Missionary Vans	900.00	$ 3,000.00
Student Deaconess Summer appointee. Salary and expenses		$ 750.00
Transportation for Summer Appointees		$ 600.00
New Appointee, Salary and Expenses		$ 2,160.00

NATIONAL SUMMARY

Chinese Work	$23,310.00
Indian Work	2,300.00
Hospital Visitors	12,105.00
Deaconesses	19,580.00
Immigration	3,900.00
Missionary Vans	3,000.00
Student Deaconess	750.00
Transportation of Summer Appointees	600.00
New Appointee, Salary and Expenses	2,160.00
New Work: Christian Education Centre, Vancouver	500.00
Unallocated	500.00
Executive Director, Miss Frieda E. Matthews, and Stenographic Secretary, Miss Vera Carson. Salaries and Expenses	7,100.00
National Work Contingency	1,000.00
	$76,805.00

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps, Medicine Hat Training School and Vans	$ 2,000.00

OVERSEAS MISSIONS

Executive Director—Miss Laura K. Pelton

INDIA

Jhansi Field

Salaries:		
Misses Edith Magee, B.A. and Margaret Leask, B.A., M.R.E.		$ 4,800.00
General Conduct of Work:		
Evangelistic	$ 550.00	
Educational	3,700.00	
Medical	400.00	

Widows and Orphans	600.00	
General Maintenance	1,500.00	
Mission Business	125.00	$ 6,875.00
		$11,675.00

Bhil Field

Salaries:		
Misses Lily Simpson, Reg.N., Irene Stringer, Isabel McConnell, Reg.N., Mary Sherrick, B.A., B.Ed., Beatrice Scott, B.A., Margaret Kennedy, Agnes Hislop, Pauline Brown, Reg.N., and Ida White, Reg.N.		$20,950.00
General Conduct of Work:		
Evangelistic	$ 1,800.00	
Medical: Mobile Units	3,900.00	
Nurses' Home	100.00	
Maternity Ward	100.00	
Educational: Schools and Hostel	8,200.00	
M. G. Abey Memorial Home	1,500.00	
General Maintenance	1,750.00	
Mission Business	250.00	$17,600.00
		$38,550.00

Co-operative Work:

Vellore All-India Christian Medical College		
Mrs. L. W. Gehman, Reg.N., B.Sc.	$ 2,500.00	
Grant to Vellore	1,000.00	
Dr. Hancock	75.00	
Ludhiana:		
Grant toward salary of Dr. Virgin	450.00	
Grant to Ludhiana	1,000.00	
Indore: Director of Post Graduate Nurses' Training, Miss Bessie MacMurchy, Reg. N., B.Sc. Salary and Expenses	2,800.00	
Ackerman-Hyot Memorial Hospital, Jhansi	300.00	
Allahabad Agricultural College	500.00	
National Christian Council of India	200.00	$ 8,825.00
Total for India		$59,050.00

BRITISH GUIANA

Salaries: Misses Ellen Anderson and Margaret Ramsay	$ 5,200.00	
General Conduct of Work:		
Evangelistic	200.00	
Car allowance and travel	800.00	
Rent in lieu of houses	700.00	
Mission Business	50.00	
Total for British Guiana		$ 6,950.00

TAIWAN

Salaries: Misses Hildur Hermanson, Reg. N., Dorothy Douglas, Isabel Taylor, A.T.C.M., Margaret MacKenzie and 1 short term missionary		$12,500.00
General Conduct of Work:		
Girls' School, Tamsui	$ 3,000.00	
Evangelistic:		
Bible Women	1,000.00	
Field Work	500.00	
Kindergarten Centre	250.00	
Music Centre	250.00	
Language Study (Mandarin)	400.00	
Cost of Living	875.00	
Travel	1,600.00	
Maintenance of property	1,000.00	
Mission Business	700.00	$ 9,575.00
Total for Taiwan		$22,075.00

AFRICA

Salaries: Misses Joan Rochemont, B.A., and Agnes Gollan, B.A.	$ 4,400.00	
General Conduct of Work:		
Evangelistic	450.00	
Rent in lieu of House	195.00	
Total for Africa		$ 5,045.00

KOREANS IN JAPAN

Kindergarten, Bible Women, Young People's Work and Young People's Camp	$ 1,700.00	
Total for Japan		$ 1,700.00

LATIN AMERICA

Brazil, Partial Support of S.C.M. Secretary	$ 500.00	
Mexico, Partial Support of S.C.M. Secretary	500.00	
		$ 1,000.00

MISSIONARIES' EXPENSES

Furloughs:		
Returning to Fields: Misses Ellen Anderson and Irene Stringer	$ 900.00	
Coming from Fields: Misses Margaret Ramsay, Joan Rochemont, B.A., Agnes Gollan, B.A., and Margaret MacKenzie	$ 2,500.00	
Cost of living in Canada: Misses Mary Sherrick, B.A., B.Ed., Isabel McConnell, Reg.N., Ellen Anderson, Irene Stringer, Margaret Ramsay, Joan Rochemont, B.A., Agnes Gollan, B.A., and Margaret McKenzie	1,270.00	
Travel in Canada for consultation with Council Executive	200.00	
Medical	200.00	
Total for Missionaries' Expenses		$ 5,070.00

SUMMARY

India	$59,050.00
British Guiana	6,950.00
Taiwan	22,075.00
Africa	5,045.00
Koreans in Japan	1,700.00
Latin America	1,000.00
Missionaries' Expenses	5,070.00
Executive Director, Miss Laura K. Pelton, Miss Mary Whale, B.A., Executive Director designate, and Stenographic Secretary, Miss Olive Grant—Salaries and Expenses	$10,500.00

Overseas Contingency	1,000.00	
1956 Portion of Estimated cost of future visits to Overseas Fields	1,000.00	
Department of Overseas Missions C.C.C. and other grants	825.00	
Unallocated	2,000.00	
New Missionaries	4,500.00	
		$120,715.00
Anticipated Income:		
Gifts	$ 300.00	
Balance on Fields	3,200.00	3,500.00
		$117,215.00

ORGANIZATION

Executive Director—Miss Margaret Webster, B.A.

Salaries
Director of Organization, Miss Margaret Webster
Departmental Secretaries:
Adult Work, Miss Louise Reith, M.A.
Girls' Work, Miss Margaret McNaughton, B.A.
Children's Work, Miss Ada Adams, B.Sc.
Regional Secretaries:
Misses Ruby Walker, Anne MacEachern, Georgina Bone, B.Ed., Norma Kennedy and New Secretaries (3)
Stenographic Secretaries:
Miss Valerie Dunn and Mrs. L. Pitcher

Salaries and Expenses	$41,200.00
Secretarial Libraries	210.00
Conduct of Committee Work including the distribution of magazine for Children's Leaders	1,000.00
Deputation Expenses	4,000.00
Camps and Conferences	1,000.00
Synodical Grants	750.00
Training Projects	1,500.00
Contingency	500.00
	$50,160.00

VISUAL EDUCATION

Grant to Visual Education Committee, General Board of Missions	$ 1,000.00

W.M.S. films and slides	50.00	
		$ 1,050.00

STUDENTS

Student Christian Movement:		
Missionary Committee	$175.00	
General Budget	75.00	
Friendly Relations with Overseas Students	75.00	
		$ 325.00

CANDIDATES

Department Expenditures		$ 50.00

CHRISTIAN LITERATURE

Christian Literature for Formosa	$ 600.00
Christian Literature for Women and Children on Mission Fields, Incorp.	300.00
Christian Literature for British Guiana	250.00
Christian Literature for India, through National Christian Council	400.00
Christian Literature for India, "The Christian Home Magazine"	1,000.00
Christian Literature for Africa, through International Committee on Christian Literature for Africa	1,000.00
Christian Literature for Chinese, through Council on Christian Literature for Overseas Chinese	500.00
Christian Literature for Latin America	500.00
Committee on World Literacy and Christian Literature, for use in Korea and Japan	1,000.00
Christian Literature for Koreans in Japan	50.00
French Literature in Canada, through Rev. J. A. Smith	600.00
Italian Literature in Canada, through Rev. Mariano di Gangi	300.00
"L'Aurore", through Rev. J. A. Smith	500.00
Hungarian Literature, "New Life"	500.00
Ukrainian Literature, "Evangelical Truth"	1,000.00
The Kuban Cossack Magazine, through Rev. Michael Fesenko	500.00

The British and Foreign Bible Society	1,500.00	
	$10,500.00	
From Legacy Fund	5,000.00	
		$ 5,500.00

GRANTS

United Nations Society	$ 10.00	
Joint Commission on Missionary Education	135.00	
Canadian School of Missions	1,000.00	
Women's International Union, Presbyterian Alliance	25.00	
		$ 1,170.00

PUBLIC RELATIONS

Expenses, Glossy prints, Council Meeting Publicity, etc.		$ 250.00

PUBLICATIONS

Executive Director—Mrs. Philippa Gould, B.A.

Salaries:	
Director of Publications, Mrs. P. Gould	
Assistant to the Director, Mrs. E. Pitt	
Bookkeeper, Mrs. Isabelle Spark	
Stenographic Secretary, Miss C. Schaefer	
Mailing Clerk, Miss Gwenn Sherrington	
Salaries and Expenses	$13,050.00
Grant for mimeographing Missionary Letters	75.00
Annual Report and report forms	3,300.00
Free Literature Including: Leaflets for officers, Promotion leaflets, Supplies for staff, Complimentary subscriptions to Glad Tidings	1,300.00
Glad Tidings Subsidy Estimate	3,000.00
General Contingency	400.00
	$21,125.00

ADMINISTRATION

Salaries: Assistant to the Treasurer, Miss Nellie W. Smith, Steno-Bookkeeper, Miss B. Hounsom, Steno-Secretary		$ 7,500.00
Office Rent	$ 9,360.00	

Auditing	400.00	
General Expenses	4,300.00	
Travelling Expenses of Council Executive	800.00	
Life Membership	200.00	
Exchange	200.00	15,260.00
		$22,760.00

COUNCIL MEETING

Expenses, transportation, etc.	$ 5,000.00

SUMMARY

NATIONAL MISSIONS	$76,805.00	
INSURANCE AND TAXES	2,000.00	
OVERSEAS MISSIONS	117,215.00	
ORGANIZATION	50,160.00	
VISUAL EDUCATION	1,050.00	
PUBLIC RELATIONS	250.00	
STUDENT	325.00	
CANDIDATE	50.00	
CHRISTIAN LITERATURE	5.500.00	
GRANTS	1,170.00	
PUBLICATIONS	21,125.00	
ADMINISTRATION	22,760.00	
COUNCIL MEETING	5,000.00	
GENERAL CONTINGENCY	590.00	
		$304,000.00

At the Annual Meeting of Council held in May, 1955, two matters of real importance, financially, were presented for discussion and decision. These were concerned with the minimum amount of money to be raised in 1956, and with the method of raising same. With regard to the first, it was the unanimous decision of the Council to accept an increase in the Estimate of $47,000.00 over 1955 giving an overall Estimate for the Work of the Society in 1956 of $304,000.00. This increase was made necessary by the higher operating costs of the Society, such as rent, equipment, supplies and salaries of our workers, both home and overseas.

This year, the lease regarding our offices expired and we were faced with an increased rental. The Executive attempted to secure suitable space elsewhere at the same rent we had been paying, however, we were not able to procure such accommodation and thus, we were obliged to accept the higher rental. This is only one example of the many financial problems faced by your Executive.

Furthermore, the Council Executive has been aware for some time, that many of our workers have been finding it difficult, within their present salaries, to meet the higher cost of living, therefore, a special committee was established to review the Society's present salary schedule as well as salary schedules of other comparable church workers and professional persons. We found that we were well behind other denominations. After careful consideration a recommendation was made to provide a salary increment for each member of the staff.

We are confident that such a step will meet with the sympathetic understanding of each woman, who we know has at heart, not only the urgency of the work, but the needs of our devoted and consecrated workers.

Now, the second matter was the abolition of the system of Allocation and the introduction of the principle of Personal Stewardship as a method of raising our objective. It was felt that for some, allocations were a hardship, for others a limitation. This principle has been set forth in the Old and New Testaments. It begins with commitments to the purposes of God as revealed in Jesus Christ. Some call this commitment, self-surrender. Others call it dedication or consecration. Whatever it may be called, it is the starting point in a life of stewardship. It is that moment when one says to God, "All that I am or may become, all that I have or may possess I shall devote to serving Thee."

As you will notice, these Estimates have made no provision for New Work, even though India and Africa are calling for workers. If our work is to advance, and if we are to meet the urgency of the hour in the light of present day world conditions, much more than $304,000.00 must be brought into the Treasury.

Only as each woman truly accepts the principle of stewardship, and only as there is a devoted outpouring of time and substance on the part of those who have, can these needs be met and the work of Christ be done. Then and only then can our Society take its rightful place.

Helen P. Sinclair, Treasurer

WORLD DAY OF PRAYER

The form of service for the World Day of Prayer, February 17, 1956, will appear in full in the February issue of Glad Tidings.

You Are the Secretary

by E. LUZETTA McCLELLAND

Evening Department Secretary, Council Executive.

YOU ARE THE SECRETARY of your Auxiliary. You are first and foremost, to be the right-hand man of your president — her mentor and her helpmate in every way.

You have in your possession the records of your group for many years. They record routine matters of procedure, seasonal events in the life of the Auxiliary, historical and traditional matters of importance only to your own Auxiliary or Church. Your president may be unaware of these if she has not been a charter member.

You receive Auxiliary correspondence, such correspondence should be reported to the president immediately. All correspondence whether to you or to the president must be presented to the Auxiliary for information or action at the first oportunity. Some correspondence, however, needs action before the meeting date.

Some procedure for such emergencies should be a part of the Auxiliary set-up such as a sub-executive with power to act, or a system of telephone lists which could be used to register the opinions of the membership quickly, or perhaps both. All correspondence on behalf of the Auxiliary, invitations, thank-you letters, business matters of any kind are your responsibility and should be attended to promptly.

The agenda for either Executive or Auxiliary meetings is prepared by you and the president primarily from your records, plus new matters of course. This should be prepared some days in advance.

Your minutes I have left almost last. Unfortunately many secretaries feel that the minutes are their main responsibility. There is no question about their importance, for often they make history. They are, however, only the accurate account of the business and programme of any meeting set out in a concise manner without unnecessary detail. (For instance, use first lines of hymns, if recorded at all, not numbers.) Try to find some good examples of minutes and make a study of correct procedure.

Your last job of the year is to write a comprehensive report of the "doings" of your Auxiliary for the current year in as interesting a manner as possible. Don't hesitate to point out strengths and weaknesses, successes and failures, or to make comparisons.

This report should be ready for the December meeting of your Auxiliary and presented for their acceptance. A copy of this, along with a statistical form sent to you from Presbyterial, must be sent to your proper Department Secretary on Presbyterial *before* the requested date. Be sure every part of your report is accurate as to figures and that names and addresses are plainly written or printed. You must also be prepared to present your report at the Congregational Annual Meeting.

You are, as you have no doubt gathered, a very important member of your Auxiliary's Executive.

CHANGES IN ANNUAL REPORT

Toronto and Kingston Synodical:
Change in address—Girl's Organizations Secretary:
Mrs. John Bell,
43 Vernon Street,
Toronto 9, Ont.

Barrie Presbyterial:
New Evening Department Secretary:
Mrs. Harvey Johnston,
R. R. No. 1,
Elmvale, Ontario

Lindsay Presbyterial:
New Corresponding Secretary:
Mrs. A. E. McLeod,
Box 214,
Little Britain, Ont.

British Columbia Synodical:
New Evening Department Secretary:
Miss Edith Murray,
2740 West 1st Ave.,
Vancouver, B.C.

Manitoba Synodical:
New Corresponding Secretary (temporary, due to Mrs. McKay's illness):
Mrs. Cormack Smith,
181 Rupertsland Ave.,
Winnipeg, Manitoba

Ottawa Presbyterial:
New Home Helpers Secretary:
Mrs. A. M. Hill,
28 Champlain Street,
Ottawa, Ont.

Miss Teen-Ager

ON BECOMING NEW

by MARGARET MacNAUGHTON

HI! Teen-Agers:

Meet your new Secretary Miss Margaret MacNaughton, who has all the answers to your Teen-age problems and will be happy to hear from you anytime.

WHAT FUN IT IS TO have something new! Christmas has come and gone but we still like to look over our shiny, new gifts. There were those "jivey" records from cousin Bob which set your toes atapping. There is the swishy crinoline from Aunt Mary—the very thing to wear with a black skirt to the next school party. Then of course there were the books, the pretty pink gloves, and all the other delightful new treats of the Christmas season. Now there is the New Year with all its new hopes and new plans. It may even include some New Year's resolutions. There is always something new to please our fancy, to arouse our curiosity or to challenge us to new endeavour.

The unhappy part of it all is the fact that so quickly the new becomes old. The new record that is so popular today will have lost its place in the Hit Parade by next month. The gay crinoline and the pretty pink gloves will soon be soiled and by next year may even be too small. The good resolutions, made with the best intentions, are always hard to keep.

MISS MARGARET MacNAUGHTON

Is there nothing in all this world that time cannot destroy? Is there nothing at all that is always new and fresh? There is just one thing. There is one gift which is always new. In fact, its newness increases year by year. Instead of losing its popularity like an old song, it becomes more and more likeable. Instead of going out of style like old clothes, it changes with the times and becomes more and more useful. Instead of disappointing us like a broken New Year's Resolution, it continually becomes stronger, more reliable and a deeper joy. What is this thing? It is no secret! It is simply the new person you become in Jesus Christ. Do you remember the way Saint Paul said it?

"Therefore, if anyone is in Christ, he is a new creation, the old has passed away, behold the new has come." 2 Corinthians 5:17 (R.S.V.). And again "Ye have put off the old man with his deeds and have put on the new man, which is renewed in knowledge after the image of him that created him." Colossians 3:1-10.

Think back and you will see how over and over again, God has taken persons and made them new creatures.

It happened in the United States when a lanky boy from the back woods put on the "new man" and under God, became the President of his country.

It happened in Japan, when a young student decided to become a Christian. His family disowned him. He worked so hard he became sick with tuberculosis and his doctor told him he could only live a year. That was forty years ago. But God was making of him a new creature and today, Toyohika Kagawa is known and loved all around the world as one of the great Christian leaders. When you become a new Creature in Christ you become more and more interesting, more and more useful, more and more loveable.

There is a legend which illustrates this very well. A great artist was at work. Before him on a large canvas grew a picture which needed no explanation. It was a long table, around which sat thirteen men eating their evening meal. Four of the faces were still blank. Those which had been completed revealed men of calm, and kindly character. But the portrait the artist was finishing was different. The eyes were cold and cunning. Hard lines of greed and malice were cut deeply into his face. The lips curled in a mocking sneer. The artist shuddered as he worked for the evil face of his model was close at hand. As he finished the model glared scoffingly at the picture. A sharp contrast was his portrait to all those saintly faces! When the man demanded to know the meaning of the character whom he represented the artist explained,

"You are Judas—the betrayer of Christ." With a loud, mocking laugh the man swung out of the room.

Years went by, and one by one the faces of the other disciples were filled in. Only the face of Christ remained to be painted. In every street, in every town, the artist wandered, trying to find the right person. At last he succeeded. His picture was almost finished. With swift, sure fingers he painted the kindly, sad eyes, the deep lines of a face which had known sorrow

(Continued on page 37)

Boys and Girls!

by ISABEL McCONNELL

"SAY, ROBERT! did you know that in our Mission in India the missionaries are using Mobile Medical Units?"

"What missionaries?"

"The people who are sent out by our Women's Missionary Society to do medical work; nurses of course!"

"Oh! What is a Mobile Medical Unit?"

"Well! I heard one missionary say it is something like a small drug store in Canada, only they do not sell as many things as drug stores sell here in our country." Robert had to be convinced of what Mobile Medical Units are and why we have them.

"Well, here goes! The dictionary tells us that mobile means 'easily moved, not fixed'. So two station-wagons have been made into medical units. These need to be able to do anything a jeep can do, because they have to go through all sorts of fields, and rivers, and over rocky roads with high boulders on them. You can imagine they can't travel very fast."

"What do they put into the station-wagons?"

"The missionary told me they have special boxes made with special compartments so that they can put bottles of pills, powders, injections, and everything a nurse would need to help sick people. A second case, called a surgery case has syringes, bandages, dressings and medicines for eyes and ears. There are some instruments—the type of things nurses and doctors use in taking care of people who come to them with wounds, and sore eyes. There are many of these people in India.

"Oh yes and there is a special box with bottles of medicine, too, for some people who cannot swallow pills easily. Then, too, all medicines are not made in the form of pills and powders. There is one compartment in this box for a special tin of "sweets." They are not called "candy" in India, you know."

"Why do they need candy?"

"Well! Sometimes boys and girls are a bit afraid of the nurses, so the nurses give them a candy—that is a big treat."

"Do others beside nurses go on these Mobile Clinics?"

"Sure, there is a team of people. There is a Canadian nurse, two Indian nurses, a preacher, and a driver. Sometimes another preacher goes along, too."

"Do they take anything else in these Mobile Units?"

"Oh yes, you see, sometimes the team has to spend one or two nights in villages. They need camp cots on which to sleep. They have to take all their bedding, mattresses, and the different things they need when they are away from home."

"I should think they could find cabins or a good motel in which they could stay for a few days."

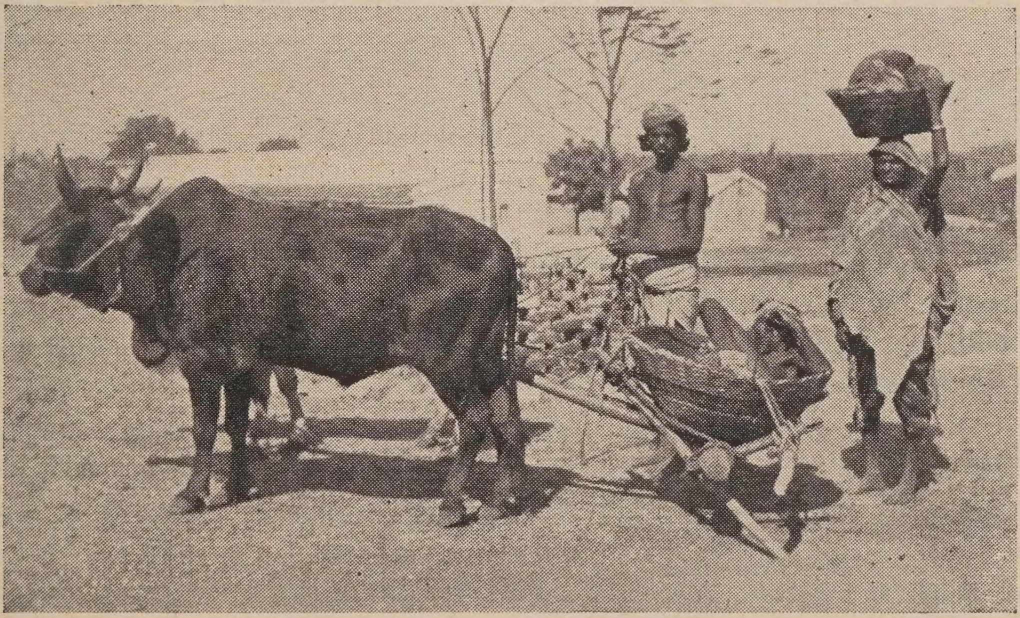
"But Robert! Don't you know they don't have motels in India yet? I heard that one missionary lives in an aluminum house!"

"Oh boy! I am sure that would be a hot place in which to live!"

"Yes, I guess it is but in their cool weather it is very nice."

"What do the 'team' as you call it eat in the villages?"

"The missionaries have a 'tiffen' box all fitted with dishes, knives, forks, spoons, tea kettle and a little stove. They can cook their own light meals but they like to eat with their Indian workers who bring their food too. The driver makes very good Chappati which is the bread the Indians eat with their curry. They all like the Indian food best when camping out like this. The missionary usually supplies cookies, fruit and tomatoes."



Patients arriving at Hospital in "Ambulance."

"Where do they all sleep?"

"Sometimes they find rooms in an old shack or sometimes they rent a room in what they call a 'dak bungalow' or 'rest house'."

"What a lot of things they have to take with them. Do they take anything else in these station-wagons?"

"Let me think! I did not tell you they carry a record player, did I?"

"What would they do with a record player? Maybe the missionaries like a little entertainment in their spare time!"

"Why not? But that is not the only reason they take it. When the station-wagon arrives in a village where a clinic is to be held, the driver plays one or two records in order to call the people."

"Do the village people understand English?"

"No, the records are in Hindi and most of the people do understand Hindi. The Bhil like music and they can sing very well too. The little children like to see the 'bajah' (the record player) and they try to examine it to find out where the people are, who are singing. The missionary told me they had a folding table and chair in the station-wagon."

"Why do they need that?"

"After the people have come around the car they hold a short Service of Worship. The 'team' sing a Bhili song, then the preacher tells the people stories of Jesus. After they have prayer the sick people crowd around the table where the nurse is waiting to help them. She hears all about their aches and pains and her helpers give them medicines and carry out treatments. Some of the people ask the nurses to pull their teeth too.

"The motor driver is a very important member of the 'team' because he not only drives the car, but he packs all the equipment they need. Sometimes he preaches, too."

"I should think they would not need a driver if the missionary could drive the car."

"Well, not all the missionaries drive, and anyhow those roads are so bad it would be very tiring if the missionary had to drive, take care of the car, and then see all the patients."

"Did the missionary tell you whether they saw many children when they go to the clinics?"

"She said there were lots of children. They are dark colored, with much longer hair than ours, and often they have a little comb behind their ears.

"Many of these children go to the village schools. The boys are very proud of their slates, pencils and chalk. When they are able to make their letters they like to bring them and let the missionary see them. You see, not very long ago there were no village schools."

Miss McConnell's Van in a Village in Bhil, India.

"Do you suppose the school nurse ever visits them?"

"Sure. These nurses who run the Mobile Clinics visit the schools and examine all the boys and girls, and nearly every year they have to give them inoculations for cholera and sometimes for small-pox. In India they have more diseases like malaria, typhoid and leprosy because the people in the jungle do not know too much about hygiene."

"I should think the nurses would try to teach them."

"This is part of the work of the Mobile Clinics—to teach people how to keep well, good health habits and cleanliness. When you think of so many millions of people crowded together in India it is no wonder they have so many health problems."

"These missionaries surely do have a big task on their hands."

"The missionary tells me that Indian boys and girls are very courteous when people go to visit their schools. They stand up right away and put their hands together as in the attitude of prayer and say 'Salaam' or 'namaste' (Sulawm or numustay) which is their Indian salutation. They sit on the floor with their legs crossed. They do not have chairs or benches as we do."

"Did you ask the missionary if the girls go to school? You have only told me about the boys going."

"Well, it seems that they are not very particular about having their girls educated in these government village schools. A few of the girls do attend, but not very many."

"It would seem that these children in India do not have much time for play. Don't they play games as we do?"

"Yes, the village children play hop-scotch, and marbles. They love to play the sack races, too. And the boys like football. The boys seem to have a better time than the girls.

"Do you know Robert, I've been thinking a lot since I talked to that missionary. She said she hoped that some day some of us might want to be missionaries. We could be doctors or nurses and maybe go to India to work in one of the Medical Clinics."

"That's a long way off. Couldn't we do something now to help the boys and girls in the villages?"

"Say, that's a good idea. Maybe we can. Let's talk it over with Mrs. Brown, our Explorer Counsellor. And maybe the younger kids in the Mission Band could help, too. Let's go and find out now!"

BOOKS

(Continued from page 16)

and fully agrees with the aim of the Capricorn Africa Society, which can be summed up thus: "That the white man should remain as a constituent element in African society, but that he should remain, not as a master, but as a comrade and fellow-citizen."

"The Dark Eye in Africa" is certainly not a book that can be easily understood: one reviewer remarked that it is likely to be rather "apprehended." To those who will allow the author to speak to their inner self, to the real "man" in them—created in the image of God—a new awareness of the African situation will be given. Also a new compelling desire to be constructive about it. Christians will read with profit his remarks about the influence of personal example: "The African to-day is growing less and less impressed by what we preach in the Church and profess in parliament. He is influenced by what we do, he goes by the example we set. . . . One of the most winning qualities of my black countrymen is that they have an instinct for faith, and preparedness to follow and be truly led." The book begins with a quotation of a letter from David Stirling, leader of the Capricorn movement: "You know, Laurens, if we were not humble enough to see ourselves as instruments of *le bon Dieu* we would not have the arrogance to do what we are trying to do in Africa." There certainly is no arrogance in Colonel van der Post, but a true Christian humility and deep sense of mission.

C.D.M.

Comings *and* Goings

MISS IRENE STRINGER returned to the Bhil Field, India, the early part of the month. She will be in charge of the School at Amkhut during Miss Sherrick's furlough. Following this she will probably conduct the teacher training course again.

Miss Mary Sherrick, B.A., B.Ed., will be returning from the Bhil Field, India, in February. She stayed practically a year beyond her term because of Miss Scott's inability to return last autumn. We are most grateful to Miss Sherrick for this, which we know was a real sacrifice on her part and a sacrifice for her mother. We will remember Miss Sherrick particularly as she returns home. It will be a sad homecoming in one respect because during this last term her father died. Miss Sherrick and her father were very close to each other and we realize that she will suffer her loss anew upon her arrival home.

Miss Ellen Douglas, who is now on furlough, will be attending lectures during the winter months at San Francisco Theological Seminary, San Anselmo, California.

Miss Athalie Read, also on furlough, will audit courses at the McCormick Theological Seminary, Chicago, during the same period.

MISS TEEN-AGER

(Continued from page 31)

but loved much, the gentle curve of lips which had long been accustomed to smile and speak words of cheer to all in need.

The artist wiped his brushes. His work was finished. The model gazed long and tenderly at the great canvas. At last he turned to the artist saying:

"Did you paint as you saw me?"

The artist said, "It is you. I scarcely painted. Your face seemed to grow upon the canvas."

"And you did not know me?" the model asked.

"No," replied the artist, wondering. "Unless — Unless you are the Christ."

"No" said the model, "not that." "I am Judas, the betrayer of Christ, the same Judas you painted here a long time ago; Judas who now knows and serves the Christ."

A new creature indeed!

My New Year's wish for you could never be more than to wish you the newness of the Christian life. Happy New Year!

NEW POLICY

SINCE THE NEW policy regarding Synodical News was adopted, several comments and suggestions have been received by the Publications Department.

Most of these comments are favourable and the policy seems to be generally acceptable. However, there still seems to be misunderstanding on some counts.

The space given in the magazine to Synodical News has *not been reduced.*

The volume of material received by the editor was always far too much for the pages—in fact sometimes there was so much received in one month that it would have filled the entire magazine without any other articles at all.

This material then had to be read through and cut down to fit the pages.

This was obviously unsatisfactory since the editor did not know what any particular Synodical considered the most important news of their work to the rest of the Society.

It was therefore decided by Council Executive that the Synodical Press Secretaries should be the people responsible for what appeared for their Synodical.

This does not mean that news of all activities should not be reported.

We hope full accounts will still be sent in from local Press Secretaries, so that the Synodical Press Secretary can carefully weigh up the work of the Synodical as a whole and report it in this way.

Such things as anniversaries, if 50 years or over, will be given space elsewhere, if the full history is reported. It is always interesting for other members to read how an Auxiliary started and grew.

When writing reports, secretaries should consider what would be the most interesting news to other members of the Society *outside* their own district and write accordingly.

One suggestion we received was that more space should be given by using a smaller type face. The reason the larger type is used is because so many older members could not see to read the smaller type and particularly asked us to use large type.

When counting the number of words it is sufficient to count the words in any one line and multiply the number of lines on the page; to count each word is unnecessary.

We ask the co-operation of all Press Secretaries in this matter and particularly ask Synodical Press Secretaries to carefully sift material received by them, before writing their report for Glad Tidings.

P. M. G. for Publications Committee.

THROUGH THE SOCIETY

Anniversaries

ON OCTOBER 20, one of the oldest Church groups in Lindsay, St. Andrew's Presbyterian Women's Missionary Society, celebrated its 75th anniversary.

The guest speaker was Dr. Wm. Cameron, of Toronto, who traced the growth of the Home Missions and Missionary Society movement throughout the Canadian Presbyterian Church to the present day.

Mrs. Donald McQueen outlined the growth of the Women's Missionary Society locally including some of the highlights as follows:

1880 — Session organized Women's Foreign Missionary Society.

1885—Ivy Mission Band organized as young women's Auxiliary.

1899 — Three Church members Dr. and Mrs. Nugent and Mrs. Sutherland, were in the mission field.

1902—Goforth Mission band organized.

1905—Women's Home Missionary Society formed.

1914 — Amalgamation of Women's Foreign and Home Missionary Societies.

1922 — Agnes Dickson Mission Band organized (disbanded in 1933.)

Greetings were brought by Mrs. W. Finney, Rev. Hart, Cannington and Rev. McQueen. The Auxiliary President, Mrs. C. J. MacKay extended a cordial welcome to those present.

Mrs. McMillan, a grand old lady of St. Andrew's, who is 93, was given the honour of cutting the birthday cake.

The St. James Church W.M.S. of Thamesville celebrated their 65th Anniversary on October 18. The President Mrs. Harry Simpson welcomed those who had gathered from women's organizations of other denominations in and around Thamesville as well as a goodly number from several sister societies in Chatham Presbyterial of the Presbyterian Church, also former members.

A historical sketch was read by Mrs. L. Herbert who said that written records of the early W.M.S. work were not available but many recollections of early days and workers had been available from Mrs. N. B. Watts, the only charter member still with us, and Mrs. C. A. Watts, a member for over 50 years. These ladies are both honourary members and are still devoted workers and regular attendants at meetings. Organization in

1890 was planned by a little group meeting in the choir gallery of the old church and ever since there have been faithful workers to continue their efforts.

Affiliated groups have been the "Carry On" Mission Band for fifteen years in care of Mrs. N. B. Watts and her daughter (the late Mrs. C. Brunner), later carried on by Mrs. Fred Parker and other faithful leaders until 1951-52. The Jas. Robertson Auxiliary with Miss B. Graham as first president. The present Evening Auxiliary, Mrs. Neil Hubbell first president. The recently formed Explorer's Group led by Mrs. Jas. Featherstone, assisted by Judy Watts.

Mrs. C. A. Watts introduced the guest speaker, Mrs. E. McCutcheon of Hamilton remembered by many as Mabel McLean, daughter of a former minister Rev. W. I. McLean and Mrs. McLean. Mrs. McCutcheon brought a most inspiring message based on the idea of Christian Life as a Highway—a toll road where Christ has paid the fee. Our Road Map and Guide Book is the Bible which like any road map, will not help much if left to gather dust instead of being kept close at hand, consulted frequently and considered thoughtfully. The Bible also provides refreshment on the Highway—Fountains of Living Water along with the Bread of Life.

The birthday cake was cut by Mrs. N. B. Watts the only surviving charter member.

Left to right: Mrs. J. D. Tinline, Rev. A. J. Simpson and Mrs. N. B. Watts.

BRITISH COLUMBIA

MRS. T. FISHWICK, 1639 E. 29TH AVE., VANCOUVER 12, B.C.
PRESS SECRETARY

VANCOUVER PRESBYTERIAL — On Wednesday evening October 19, following a regular meeting of *St. Columbo* Presbyterian Church Congregation, all present were asked to go into the hall to attend a reception for the new minister and his wife, Rev. and Mrs. Edward McPhee.

Several musical numbers were enjoyed and solos were presented by Mr. Hugh Walker and Mrs. P. Hampton.

Advantage was taken of this occasion to also honour Mr. Hugh Walker who recently resigned as minister of *St. Columbo* Church. Mr. I. Blair acted as chairman for the evening and Mrs. Jerry LaSuta, on behalf of the congregation, presented to Mr. Walker an Honourary Life Membership, and membership pin in appreciation for his outstanding work in Missionary effort.

Mrs. Earle P. Fox, President of the Westminster Presbyterial, spoke briefly extending congratulations to Mr. Walker and welcoming Rev. and Mrs. McPhee. She assured the new pastor that as long as they were a missionary Church they would prosper.

The evening had been arranged by Mrs. W. Christie, President of the Auxiliary and her committee.

KAMLOOPS - OKANAGAN PRESBYTERIAL—The fall Thank-Offering of *St. Andrews* Auxiliary, Penticton, was held on October 8. Rev. Samuel McGladdery conducted the services and introduced the speaker, Mrs. G. P. Tasker, who spent 32 years as a Missionary in India. Mrs. Tasker gave an enlightening address on her work in the town of Cuttock Orisso, in the Bay of Bengal, where she was superintendent of the High School and Shelter Orphanage there. She emphasized the changes which have taken place in the new India and the important steps taken in the education of girls.

WESTMINSTER PRESBYTERIAL — St. *Paul's* Senior Auxiliary, Vancouver, had as their guest speaker Miss C. Muldoon who gave a very inspiring address on "Thankfulness". She spoke of the need of prayer for our Missionaries and quoted instance of renewed strength being given to our workers by the knowledge of steadfast prayers of friends at home.

West Vancouver had as their guests members of *St. Andrews-St. Stephens,* North Vancouver. Miss Margaret Boyd was special speaker and told of her work in the Fraserview district.

Mount Pleasant group in Vancouver, heard Rev. Murdo Pollock speak on "What Do You Know About Christian Science". He showed the difference in our beliefs from the first 14 verses of St. John's Gospel. Pictures of the Bhil field in India were shown, with recorded commentary by Miss Margaret Kennedy.

KERRISDALE PRESBYTERIAL — The afternoon and evening Auxiliaries met jointly for a successful evening. Sunday School and C.G.I.T. members helped the W.M.S. to present a play "That Heaven of Freedom", which showed the desire of the youth of present day India to exert themselves to do something worth while to meet the challenge of an awakened India.

ALBERTA

MRS. T. ROULSTON, BOX 356,
OLDS, ALBERTA.
PRESS SECRETARY

MACLEOD PRESBYTERIAL — The senior W.M.S. of *St. John's Church,* Medicine Hat, held a Thank-Offering meeting at which time the Rev. W. H. Ellis gave an interesting talk on India. He spoke of the wonderful architecture of New Delhi, the loveliness of the flowering trees, the contrast between fabulous wealth and abject poverty. He outlined plans to improve health and education since India has become independent and answered questions about the Colombo Plan. Mrs. Ellis had arranged an exhibit which included pictures and miniatures of the caste system, now being abolished.

RED DEER PRESBYTERIAL — The guest speaker at *Carstairs* Thank-Offering meeting was Miss Anna Bucton, missionary among the Indians of Colombia, South America. The members brought Christmas gifts for the children in our Indian Schools. Miss Greer, Miss Millar and Miss Kenney were the speakers.

HAMILTON AND LONDON

Miss Florence Baxter, Front
Street, Chippawa, Ontario.
Press Secretary

BRUCE AND OWEN SOUND PRESBYTERIAL — Elsinore Mission Band raised a goodly sum for the Abey Memorial Hospital in India, by growing fruit and vegetables and making articles for sale.

Five Explorers in *Southampton,* three girls and two boys, proudly graduated into C.G.I.T. and Boy Scout groups.

Mrs. Florence Rowan, *Walkerton,* Presbyterial President, was given an Honourary Life Membership.

Thank-Offerings in *Chatsworth, Owen Sound, Port Elgin,* and *Walkerton* were addressed by our Missionaries Miss Beatrice Scott and Rev. Paul and Mrs. Rumball, also by Mrs. L. Wayne of Chatsworth.

CHATHAM PRESBYTERIAL—Mrs. S. G. Chamberlain of *First Presbyterian* Senior Auxiliary, Chatham, was given an Honourary Life Membership at the Fall Thank-Offering. Mrs. D. S. Burnham of Sarnia was special speaker.

Interesting accounts of Thank-Offering reached us from The Alexander Bartlet, St. Andrews, Windsor, The Ellen Douglas of *Knox,* Windsor and *Knox Auxiliary,* Leamington.

HAMILTON PRESBYTERIAL—*McNab Street* W.M.S., Hamilton, enjoyed a film on the Doctor's life in India. Mrs. L. Learner presided.

Mission Band and Explorer Leaders enjoyed a Pot Luck supper in *St. John's* Hamilton, followed by classes in Leadership Training.

The Mildred Soutar Evening Auxiliary, *St. John's* Grimsby, served a pot luck dinner to a new C.G.I.T. group they are sponsoring. A Thank-Offering with the Senior Auxiliary followed at which C.G.I.T. Pins were presented, and Mrs. D. Allan of Hamilton spoke.

Friends from *St. John's* Grimsby, Knox at Binbrook, *Chalmers Church* and *Southgate Church* Mount Hamilton went to Cheyne Church Stoney Creek to hear Dr. Jessie Findlay, a retired Medical Missionary from Velore Hospital.

During her work there Dr. Findlay was awarded the coveted Kaisar-i-Hind Medal, India's highest award for Service.

LONDON PRESBYTERIAL — Elwood W.M.S. London, celebrated its Thirtieth Birthday. Miss Grace Patterson a retired Missionary from India and a sister of Mrs. A. E. Munro, the first President of Hamilton-London Synodical, was the guest speaker. A tribute was paid Mrs. Susanna McLeish, now in her 97th year. Mrs. McLeish was the first member to be presented with a Life Membership after the Auxiliary was formed. The Tea Hour was convened by the Home Helpers.

At *Knox Church,* St. Thomas, and also at Fingal, Life Memberships honouring Mrs. E. A. Allen and Mrs. G. Rowson were Thank-Offering Presentations.

MAITLAND PRESBYTERIAL—Mrs. R. McWhinney of Dungannon, a faithful member of *Erskine* W.M.S., passed away October 20, and the Presbyterial join with the local Society in an expression of sympathy to her brothers and sisters. Mrs. McWhinney also served on Maitland Presbyterial for over thirty years and gave always outstanding leadership and missionary inspiration. Her Honourary Life Membership which she greatly cherished, was well and truly merited.

NIAGARA PRESBYTERIAL—At a November Presbyterial Executive held in *St. Andrew's* Welland, the members were pleased to see Mrs. J. J. McLean, of St. Catharines. While health is still somewhat impaired after her months of sickness, Mrs. McLean is much improved and hopes to again resume her W.M.S. sectional activity.

PARIS PRESBYTERIAL — One hundred attended the Fall Conference held in *Central Church,* Brantford, with Miss Isabel McConnell, Miss Anne MacEachern and Miss A. Read speaking on "The Mission of the Church."

All Missionary groups in Paris heard Rev. Paul and Mrs. Rumball speak of their work among the Korean refugees in Japan.

The *Alexander* W.M.S. and Home Helpers Brantford were much interested in being shown through Penmarvian, where they held an enjoyable Thank-Offering.

SARNIA PRESBYTERIAL — Seventy-eight Presbyterial representatives attended the Fall Rally held in *Oil Springs* Church.

Paterson Memorial Auxiliary Sarnia raised $305.00 for the new Girls' Home, through the co-operation of all the Women's Organizations within their Church.

Mrs. J. K. West addressed *Beechwood* Auxiliary Thank-Offering, one hundred being present.

The *Aberder* Group with *Cuthbertson* and *Pioneer* Auxiliaries of *Wyoming* heard Mrs. Hoisen, who was a Missionary in China before the Communists drove them out.

MANITOBA

Mrs. James Gibb, 308 S. Marks St., Fort William, Ont.

Press Secretary

SUPERIOR PRESBYTERIAL — The W.M.S. of *First Presbyterian Church* Port Arthur, held a very successful Thank-Offering meeting October 25, 1955, with Mrs. W. J. Stirrett presiding. An interesting programme of slides sent to us by Miss Margaret Mackenzie, a missionary serving on the staff in Tamsui, Taiwan, were shown. Each one present felt a personal touch since Margaret is one of the Church's own girls.

On October 25, 1955 members and friends were present for the Fall Thank-Offering meeting of the Auxiliary of the W.M.S. of *St. Andrews Presbyterian Church,* Fort William. Mrs. R. C. Browne presided and welcomed all members and visitors. Our guest speaker was Mr. William Fairlie, minister in charge of Oliver Road Church, whose topic was "Thanksgiving."

WINNIPEG PRESBYTERIAL—The annual Thank-Offering meeting of *St. John's Presbyterian* W.M.S. was held October 8 with Miss Lyle Hyde presiding. Mrs. Montgomery, of *Old Kildonan Church,* addressed the group with her topic "The Unfinished Story". The Mission Band, under the direction of their leader, contributed a selection and when Rev. J. Marhock, our minister, spoke later he said that this group of Mission Band was the potential W.M.S. of the future.

The annual Thank-Offering meeting of *Elmwood Presbyterian* Senior Auxiliary was held on Friday, September 30 with Mrs. W. Doodale presiding. Members of the congregation and friends from other Auxiliaries joined in the service which was beautifully illustrated by a table in the sanctuary laden with loaves of bread, garden produce, preserves, etc. Speaker for the evening was Rev. Howard Klassen of the Wycliffe Bible Translators who spoke on his work in spreading the Gospel to the natives of outlying districts in Mexico. Slides were shown and Mr. and Mrs. Klassen and their three children presented a musical selection.

"The Mission of The Church" was the theme of a three day session which was held in Winnipeg under the auspices of the Winnipeg Presbyterial of the Women's Missionary Society. Guest Speakers at the conference were Miss Dorothy Douglas of Formosa, teacher in the school at Tamsui; Miss Athalie Read, Deaconess in Vancouver and Miss Louise Reith of Toronto, Secretary for Adult Work. Mrs. M. E. R. Boudreau presided at all Sessions, which included programme planning for the coming season in Senior Evening and Young Women's Groups. Topics under discussion during the conference included . . . "What God Has Called Us To Do," "The French Protestant in

Quebec," "The Home For Unmarried Mothers," "Island of Formosa."

BRANDON PRESBYTERIAL — Two Conferences were held in Brandon Presbyterial at *Neepawa* on October 5 and at *St. Andrews* on October 7. "The Mission of the Church" was the theme, with Miss Louise Reith, Miss Dorothy Douglas and Miss Athalie Read taking part in the discussion groups and panels. Various ways of presenting programmes were discussed and practical help was gained by all present.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS, 580 KIRKWOOD AVE., OTTAWA, ONTARIO
PRESS SECRETARY

THE EXECUTIVE MEETING of the Montreal and Ottawa Synodical W.M.S. was held in *St. Paul's Church,* Winchester. Mrs. D. Mason McLennan presided. Reports were given by the Presbyterial Presidents, Treasurer and Departmental Secretaries. Reports of Council Meeting were given by the delegates. Mrs. A. Ian Burnett, President of Ottawa Presbyterial was the speaker at the opening evening meeting.

BROCKVILLE PRESBYTERIAL — The President Mrs. R. J. Miller presided at the Thank-Offering meeting of the W.M.S. *Knox Church* in Iroquois. The Rev. MacLellan showed coloured slides of the Bhil field and Mrs. Miller explained the work being done there.

Mrs. Brownfield presided at a joint Thank-Offering meeting of the W.M.S. and I.R.A. in *First Church* Brockville. Mrs. William Fitzsimmons was guest speaker and told of the work among new Canadians at Val d'Or, Quebec. Mrs. Fitzsimmons also showed slides of the work being done by the Presbyterian Church among the lepers in Korea, Africa and China. Life memberships were presented to Mrs. J. Blyth, Mrs. G. M. Johnston and Mrs. F. Watts.

Mrs. Gordon Blow presided at the Mission Band Rally for the Eastern Section of Brockville Presbyterial held in *Morewood.* Bands from *Morrisburg, Winchester, Dunbar, Chesterville* and *Morewood* were present. The Banner given each year for memory work and attendance was won by the Morewood Band.

LANARK AND RENFREW PRESBYTERIAL — Mrs. H. Cochrane presided at the Fall Executive Meeting of *Lanark* and *Renfrew* Presbyterial held in *St. Andrews Church in Carleton Place.* Reports of Missionary Conferences held at *Renfrew* and *Smiths Falls* and Mission Band Rally at *Lochwinnoch* were heard. Reports on meetings held at *Elphin, Pembroke* and *Stewartville* were read.

The annual rally of the children's department, Explorer and C.G.I.T. groups of *Lanark* and *Renfrew* was held in Lochwinnoch. Mission Bands answered the roll call with the name of a Missionary in India.

A new band formed at *Ross* was welcomed. Mrs. R. Dewar, Girls' Work Secretary, called the roll of C.G.I.T. groups and five groups responded. Miss Aitkenhead presented a story on the Flannelgraph. The Cobden C.G.I.T. presented a play and Renfrew C.G.I.T. led in worship. One hundred and sixty-two children registered.

SASKATCHEWAN

Mrs. W. W. Douglas, 307 2nd Street, Weyburn, Sask.
Press Secretary

SASKATOON PRESBYTERIAL — *St. Andrews* W.M.S. of Saskatoon held a most interesting meeting for the fall season when Mrs. M. White reported on Council. Mrs. Young was welcomed as Superintendent of Presbyterial Residence. Mrs. Cameron, who is retiring to Ontario, was honoured with many gifts, in recognition of her work as superintendent for many years, caring first for girls and later for student ministers in the Residence.

Rosetown Presbyterian Church, W.M.S. held the fall Thank-Offering with Miss Ella Bone as special speaker.

PRINCE ALBERT PRESBYTERIAL — The fall conference of the Presbyterian Church was held in *Melfort* with special speakers, Miss Greer, on furlough from Formosa, Miss Miller from Shoal Lake Indian Reserve and Miss Bone, Regional Secretary.

MOOSE JAW PRESBYTERIAL — The Women's Federation of *Knox Presbyterian Church* in Weyburn combined their fall Thank-Offering meeting with the Missionary Conference in November. The afternoon session was conducted in panel style and instructional lectures by Miss Greer, Miss Miller and Miss Bone, along with film strips on Formosa were enjoyed by all present.

TORONTO & KINGSTON

Mrs. C. A. McGibbon, 70 Glen Manor Dr., Toronto 8, Ontario
Press Secretary

KINGSTON PRESBYTERIAL — The 22 Mission Band Rally of Kingston Presbyterial was held in *St. Andrew's* Presbyterian Church, Stirling, and was well attended. Mission Bands, Explorer Groups, Leaders and W.M.S. members met to report on the year's work, and plan for future service. The Children's department was honoured to have present a missionary from British Guiana, Miss Bessie Fleming, *Ivanhoe,* Presbyterial Secretary of the Children's department, a number of Presbyterial officers, one Synodical officer and the moderator of Kingston Presbyterial.

ORANGEVILLE PRESBYTERIAL — The W.M.S. Executive of Orangeville Presbyterial met in *Tweedsmuir* Presbyterian Church, with Mrs. H. McInnis presiding. Reports were received from all departments. Plans were made for Young Women's Rally in Ventry, Girls' Rally in Priceville, the Regional Conferences in Orangeville and Swinton Park. The W.M.S. Evening departments and Young Women's Rally was held in *Knox Church,* Ventry. Rev. and Mrs. Paul Rumball of Priceville, were the guest speakers, illustrating their message with beautiful slides of Japan and the singing of hymns in the Korean language. Rev. D. R. Sinclair closed the meeting with Prayer.

TORONTO WEST PRESBYTERIAL — The Fall Rally of Toronto West Presbyterial was held in *Oakwood Presbyterian Church,* with Mrs. R. B. Ledingham presiding. Devotions were taken by Mrs. K. C. Hendry, and Mrs. H. McClure. The Rev. John Honeyman B.A., B.D., Th.M., presented a very impressive address.

A panel discussion followed, with members of the Synodical Board and Presbyterial Secretaries. Greetings were brought from Council, Synodical and East Presbyterial. The Rev. Russell Self of Jhansi, India gave an inspiring address on his work and showed coloured pictures depicting "life" in that country.

The Sloan Auxiliary of *Parkdale* W.M.S. celebrated their 50th Anniversary with Miss Pelton as their guest speaker. The guests were from Janet Geggie W.M.S. Young Women's Missionary Society and the Women's Association. Also friends from *Bonar* Presbyterian Church, Mrs. Boyd from Logan Geggie Memorial Church and Miss Shannon, a charter member.

TORONTO EAST PRESBYTERIAL — Conferences on the "Mission of the Church" in the Toronto East Presbyterial were very well received. One of the comments was that a very fine feeling of fellowship prevailed throughout and the spiritual uplift was very definite. The messages given by all the missionaries stressed the great need for prayer at home and overseas, and made each of us ask ourselves the following questions: "What am I doing to make the membership of my congregation aware of the Mission of the Church as a whole," and second "Is my prayer life such that those in the mission fields are conscious that some one in the homeland is praying for them."

PETERBOROUGH PRESBYTERIAL — The Autumn Rally of the W.M.S. was held in *St. Andrew's Church,* Norwood with Mrs. A. E. Toombs presiding. Twelve auxiliaries were represented. Announcement was made concerning the conference sponsored by the W.M.S. of the Church to be held in *St. Paul's Presbyterian Church,* Peterborough. The guest speaker, Mrs. T. E. Kennedy of Warkworth, brought much food for thought on "Thanksgiving."

BARRIE PRESBYTERIAL—The monthly meeting of the Marg. MacKay Evening Auxiliary was held at the home of Mrs. Harrington. Mrs. Wm. Knowles read two very interesting articles from a Montreal paper, about Miss Mambee, one of the lovely Indonesian ladies present at the previous meeting, who has recently returned to Indonesia. Rev.

and Mrs. Vais were present as special guests prior to their imminent departure for St. Catharines. Gifts were presented as remembrances to both Rev. and Mrs. Vais as Mrs. Harrington thanked them for their interest and help in missionary work. Rev. Vais expressed his sincere thanks as he spoke briefly of his pleasant years here, declaring that his thoughts and prayers would be with us. Mrs. Vais thanked each one for the gift, saying that all would be remembered in her prayers. The meeting was closed by Rev. Vais with the Benediction.

At *Nottawa,* on August 2, Mrs. George Messenger (Jane Struthers McNair) passed away suddenly after an illness of several months.

She was a life member of the Women's Missionary Society and was a charter member of the Nottawa Auxiliary. The Willing Talent workers at Nottawa and the Ladies' Aid at Markdale found her a strong supporter of their activities. She was a firm believer in the work of the Women's Christian Temperance Union, of which she was a member. In the Markdale branch, she held various offices for many years and was one of the county officers for Grey County for several years. Upon the organization of Freedom Chapter of the Eastern Star in Markdale, Mrs. Messenger became a charter member.

A woman of strong Christian principles, which she exemplified during her life, Mrs. Messenger was of pleasing personality and a willing helper in any good cause. Mrs. Messenger found much happiness in doing kind deeds, such as taking flowers or treats to the sick. The hospitality of her home was well-known to her friends. A devoted wife, a beloved mother, a good neighbor, and a sincere friend has gone to her reward after a long and useful life in the service of her Master.

The Girls' Rally for Barrie Presbyterial was held in *Essa Road Presbyterian Church,* Allandale, with Mrs. William McEachern presiding and Mrs. J. D. Jack and Miss Doris Kearns assisting. Greetings were extended by Rev. A. C. G. Muir and Miss Joyce Pearsall, deaconess in training brought greetings from the Toronto Training School.

GUELPH PRESBYTERIAL—The Nassagaweya Women's Missionary Society held a special meeting to celebrate the sixtieth anniversary of the organization. Mrs. J. D. Cleghorn was the guest speaker. Mrs. John Early read the history of this auxiliary. Mrs. John Milne of Preston, the only living member of the first group, expressed her regrets for not being able to attend.

The Grace Mission Band of *St. David's Presbyterian Church,* Campbellville, celebrated its 50th Anniversary with former members present from Albertson, Burlington, Stoney Creek, Toronto, Hamilton, Aldershot, Tausley, Milton and Acton. Six of the guests were charter members. Guest speaker was Mrs. A. Blow of Acton.

Women's Missionary Society, W.D.

Council Executive

President

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The Glad Tidings

FEBRUARY
1956
VOL. XXXII

THE PRESBYTERIAN
CHURCH
IN CANADA

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THE GLAD TIDINGS

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EDITORIAL

A LIVING WITNESS

by LAURA K. PELTON

PHILIP B. CLIFF, in an article in World Dominion, November-December, 1955, quotes from Abbe Michonneau's book "The Missionary Spirit in Parish Life" as follows: "What we need to show the world is real Christian living. The great need is to plant 'witnesses' of Christ in Society, community witnesses as well as individual ones."

How much serious thought do we give to our congregation as a corporate witness or to our missionary auxiliary as a witness? How seriously do we examine our individual witness in relation to the body which ought to be a corporate witness?

As a church woman speaking to fellow church women and a member of our missionary society to fellow members, we want to raise some questions about ourselves. Let it be said at the outset that in raising these questions, the writer is raising them to and about herself first of all.

We should like to examine our Christian living and witness at three points:

(1) As a missionary group within our congregation how Christian are we in relation to other groups and organizations within the same congregation? Have we been guilty of considering ourselves as *the* spiritual nucleus of the fellowship? What do we mean by spiritual? Where do we find our Christian authority for splitting life up into spiritual and secular? It is our

firm conviction that we need to do a great deal of rethinking in this whole matter of what is spiritual in order to arrive at true Christian teaching.

As we undertake to test the validity, in their relation to the Church, of the various organizations and activities making up congregational life, let us take as our criterion the Biblical meaning of the Church and not set one organization as over against another, saying that one is spiritual and another is worldly or secular. We have made ourselves very unpopular by posing as the spiritual elite and perhaps very often we have been sub-Christian in many of our relationships within our own congregational fellowship.

(2) What about the matter of our witness within our own homes and among our friends? Have you felt sometimes that we have been so concerned about what we believe Christians ought not to do that we have never yet attained what is a truly Christian, dynamic, positive faith? Christian faith is dynamic, never static. Christianity is a faith contemporary with every situation. It is a faith that should move and inspire people to great outgoing, courageous, creative living in the perfect freedom known only to those who have been emancipated from every bondage except the bondage of fellowship with Jesus Christ.

What a travesty of our faith when we become squeezed by inhibitions and fears and measure people's Christianity by whether or not they go to a show, play bridge or a dozen and one other things! Rather we should be crying out with a passion which calls people to face up to their relationships and moves us all to ask whether or not we live with one another on the basis of the love of God.

(3) Let us make no mistake about it; the Church must reach overseas in its mission into the uttermost parts of the earth. But there are some respects in which it is very easy to be romantically interested in overseas missions, or to consider ourselves so. What we are concerned about here is: does our interest in overseas missions proceed from a dynamic Christian faith? We believe we should ask ourselves this question and that there is a way of testing missionary response in this matter. Wherever the Church is carrying on its mission, be it in Africa, Japan or one of our Canadian cities, the purpose is the same; i.e., to witness to what God has done for the world in Jesus Christ. Such a witness, of necessity has many facets and the witness is always to people in any part of the world, near or far, who are without this knowledge or refusing to respond to it.

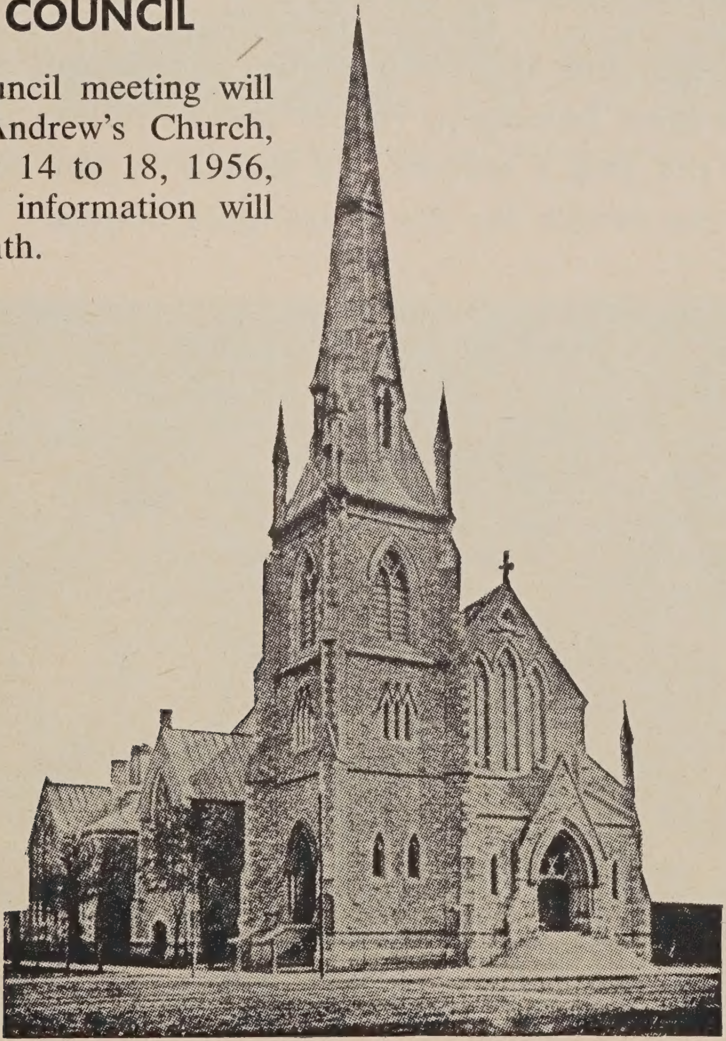
Now in our missionary activity are we ever guilty of passing by on the other side, when "our neighbour" in hospital, in prison, in sorrow, in temptation stands in need of our love and assistance? Too often, we forget that these are just as much a part of what we love to call the spiritual part of life as the mission overseas.

When, by the grace of God, we are able to look at, and feel with, broken, sick, troubled, evil humanity, reflecting in our face something of the compassion of Jesus, realizing that God's redemption is for His whole creation; then does our witness become vital and dynamic. God wants man put together; He wants him whole. God's redemptive word is for the whole world, it is for the individual, it is for society, it is for the cosmos.

(We are indebted to Principal Glen of Knox College, who has reconfirmed us in some of the convictions expressed here.)

ANNUAL COUNCIL

The annual council meeting will be held at St. Andrew's Church, Ottawa from May 14 to 18, 1956, inclusive. Further information will be given next month.



St. Andrew's Presbyterian Church, Ottawa, Ontario.

BEHIND THE SCENES

Fortunate is the Presbyterian immigrant who arrives in her new country at the ports of Montreal or Quebec to be met by the Director of Immigration, Presbyterian Church in Canada, Dr. J. A. B. deVleeschouwer and the W.M.S. Port Receptionist Miss Hilda Blackwell.

This meeting is no chance affair as our cover picture and those following show.

When the ships arrive the names and addresses of passengers belonging to our denomination are obtained from the ship's records, as shown in our cover picture, then the search for the passengers begins.

Dr. deVleeschouwer and Miss Blackwell on board the ship comparing lists.

A Presbyterian arrival has been found and is being welcomed to her new country.

Dr. deVleeschouwer searches for baggage to which to attach welcoming leaflets.

Still assisted by Dr. deVleeschouwer the new arrival passes through customs.

A friend has arrived to meet our passenger and Dr. deVleeschouwer helps them find their car.

Farewell and God speed.

Representatives of our church have seen these people off as they left Europe.

Trained port workers have met them as they came ashore in Canada. An office staff now sends on their names to the Church at their Canadian destination, where the ministers and congregations follow up this first important contact.

Further information regarding Immigration may be received from the Director:

Dr. J. A. B. deVleeschouwer, L.L.D.
Room 633,
Dominion Square Building,
Montreal, Quebec.

World Day of Prayer Service

FRIDAY, FEBRUARY 17, 1956

Adapted from a service prepared by Indian American workers at Cook Christian Training School, Arizona. The paraphrase of the Shepherd Psalm was translated from the Indian sign language by Miss Isobel Crawford, a Canadian missionary to the Indians in the Western United States.

Theme: "One Flock, One Shepherd"—St. John 10, v 16.
Prelude: The music of the hymn "The Lord's My Shepherd" — "Bach's Chorale" — or other suitable selections.

THE CALL TO PRAYER (standing)

Leader: O come, let us worship and bow down.
Response: Let us kneel before the Lord our maker; for He is our God, and we are the people of His pasture, and the sheep of His hand.
Leader: The Lord is in His holy temple; let all the earth keep silence before Him.
Response: Surely the Lord is in this place. This is none other than the house of God, and this is the gate of heaven.

PRAISE

Leader: Let us sing praise to the Lord our God.
Hymn 261 — "O, For a Thousand Tongues to Sing."
Leader: Let us also praise God by the responsive reading of the Twenty-third Psalm, the Unison part in the King James' version and the Leader's part in an Indian American paraphrase.
Unison: The Lord is my Shepherd: I shall not want:
Leader: The Great Father above a shepherd is, and with Him I want not.
Unison: He maketh me to lie down in green pastures,
He leadeth me beside the still waters;
Leader: He throws me out a rope, and the name of the rope is love, and He draws me to where the grass is green and the water not dangerous, and I eat and lie down satisfied.
Unison: He restoreth my soul, He leadeth me in the paths of righteousness for His name's sake.
Leader: Sometimes my heart is very weak and falls down, but He lifts me up again and draws me into the good road; His name is Wonderful.
Unison: Yea though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me.
Leader: Sometime, it may be soon, it may be longer, it may be a long, long time, He will draw me into a place between the mountains. It is dark here, but I'll not draw back. I'll be afraid not, for it is there between those mountains that the Shepherd Chief will meet me, and the hunger that I have felt all through this life will be satisfied. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean upon.

Unison: Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over.

Leader: He spreads the table before me with all kinds of food. He puts his hand upon my head and all the tired is gone. My cup He fills until it is running over.

Unison: Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.

Leader: What I tell you is true, I lie not. These roads that are "away ahead" will stay with me through life and afterward I will go to live in the "Big Tepee" and sit down with the Shepherd Chief forever. AMEN.

PENITENCE

Hymn 437 — "Dear Lord and Father of Mankind."

Leader: Let us pray.
O eternal God and merciful Father, we humble ourselves before Thy great majesty, against which we have frequently and grievously sinned. We all like sheep have gone astray; we have turned everyone to his own way. We acknowledge our waywardness, and are heartily sorry for all our sins. We are not worthy to be called Thy children, nor to lift up our eyes heavenward to Thee in prayer.

Response: Lord have mercy upon us.

Leader: For lack of love toward Thee whose love has never failed us, for doubt of Thy goodness and unbelief in Thy providence, for ingratitude for blessings received and unwillingness to give of that which Thou hast given us.

Response: Forgive us, O Lord, and may we henceforth love Thee as we ought.

Leader: For our lack of concern of Christ's other sheep in all parts of the world; for all the wrong we have done our fellow men; for loss of temper, and irritating conduct; for arrogant pride, and contempt of the lowly;

Response: Forgive us, O Lord, and help us to love our neighbour as ourselves.

Leader: We pray that Thou, forgiving all our sins for Christ's sake, wilt have compassion upon us in our infirmities. Wash us in the pure fountain of His blood, so that we may become clean and white as snow.

Response: Lord, have mercy upon us.

Leader: May this Indian version of Scripture be the prayer of our hearts.

Response: "Make clean my heart, O God, that the wicked things of earth gain not a victory over me. For I would stand straight like an arrow, looking up and not bending down with wrong-doing. May my lips speak aright, may my heart think aright, O Thou Who art the strength of my life, and the Saviour of my soul".

THANKSGIVING

Leader: Let us join our hearts in this prayer of thanksgiving. (leader reads);
"From within my heart I return thanks unto Thee,
Whose mercies endure forever.
O Lord, my heart was exceedingly sorrowful
Because I sinned against Thee.
But with Thine immeasurable mercies
All my past sins are forgiven
In thy righteous Son, Jesus Christ.
Thou hast guided me into the right paths,

Even when my heart and thoughts were far away from Thee.
O Lord, I am rejoicing with thanksgiving
For Thou has shown me
The beautiful colourful promise in heaven,
Through Thy Son, Jesus Christ." AMEN.

Hymn 146 — "The King of Love my Shepherd is."

INTERCESSION

Leader: Let us pray for world leaders, and for the United Nations.

Unison: O God, lover of mankind, we pray for the leaders of the nations of the world. Help, O Lord, these men and women who are carrying the responsibility of government, to know that Thou art the King of Kings and Lord of Lords. Give Thy guidance, we beseech Thee, to the Councils of the United Nations, that the safety, honor and welfare of all peoples may be advanced. Hasten the time, O Lord, when all people of Thy world may live in peace, and be united in the fellowship revealed to us by Thy Son, Jesus Christ, Our Lord. Amen.

Prayer by one appointed: Let us pray for Her Majesty the Queen, the members of the Royal Family and leaders of the Commonwealth.

Leader: Let us pray for all refugees, and for the persecuted, homeless, and lonely.

Unison: Most merciful Father, we humbly beseech Thee for all who suffer for the sake of the Gospel of Jesus Christ, and for those now homeless and distressed by reason of war, and other causes. Bless and strengthen those who suffer persecution, and show us ways in which we may help to provide for the homeless, and bring companionship to the lonely. We pray in the Name of Him Who was the Man of Sorrows, the Lord Jesus Christ. AMEN.

Leader: Let us pray for the Church, that she may realize her oneness in Christ.

Unison: Almighty and everlasting God, grant a special blessing upon Thy Church, which is spread throughout the world. Let her, in her diversity, make real the unity of those who claim a common Lord. May she never forget the sheep that are not of her fold, whom one day Christ will bring, that there shall be one flock, one shepherd. AMEN.

Prayer by one appointed: Let us pray for the work and witness of Christian women around the world.

Leader: Let us pray for the Church, and her world-wide mission.

Unison: We beseech Thee, O Lord, that in all parts of the earth, and in unity of spirit Thy Church may proclaim the Gospel of her Lord with boldness and with faith, until the world be filled with the knowledge of its Saviour, Jesus Christ, the good Shepherd of the Sheep. AMEN.

Unison: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; For Thine is the kingdom, and the power, and the glory, for ever. AMEN.

Brief Address: (not exceeding ten minutes)

Special Music: (if desired)

Offertory:

THE OFFERING

Leader: Each year, as a part of the world mission of the Church, we come together for prayer and fellowship with Christians around the world. At these times, our hearts have great concern for those in need of the Saviour.

Our gifts join our prayers on this World Day of Prayer.
Because we pray and give,
Christian leaders in India, Japan, Africa and South America and Canada are trained.
Because we pray and give,
Christian love and concern meet and guide the students from overseas now in our land.
Because we pray and give,
Christian literature is provided in many lands and the sheep in the Shepherd's fold are ministered to in other ways.

(Soft music while offering is being taken.)

Leader: Let us pray. (standing)
Our Father — great Shepherd of us all — accept this our offering, we pray. So transform it, as it comes from thankful hearts, that it may bless multitudes whom not having seen, we love. Accept this, we pray, that the time may more quickly come, when there will be One Flock, One Shepherd.
Response: Amen.

AFFIRMATION

Leader: Let us read responsively the following Scripture from the Gospel according to St. John, the 10th chapter:
Then said Jesus unto them again, Truly, truly I say unto you I am the door of the sheep.
Response: I am the door; if any one enter by me, he will be saved, and will go in and out and find pasture.
Leader: I am the Good Shepherd. The Good Shepherd lays down his life for the sheep.
Response: I am the Good Shepherd, I know my own, and my own knows me.
Leader: As the Father knows me, so I know the Father; and I lay down my life for the sheep.
Response: And I have other sheep that are not of this fold; I must bring them in also.
Unison: And they will heed my voice so there shall be one flock, one shepherd.

Hymn 671 — "The Day Thou Gavest, Lord is Ended."

Benediction: Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of his sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. AMEN.
Postlude: "Saviour, Like a Shepherd Lead Us."

CONSTITUTION and BY-LAWS

Notice is hereby given that proposed revisions of the Constitution and By-Laws of the Society will be considered at the Council Meeting in Ottawa, Ontario, May 14-18, 1956.

PROPOSED CONSTITUTION

I. The Name:

The Society shall be called the Women's Missionary Society, Western Division, of The Presbyterian Church in Canada.

II. Aim and Purpose:

Its aim and purpose shall be to unite the women, girls and children of the Church in prayer, study and service for the advancement of the Kingdom of God at home and abroad.

III. Membership:

1. MEMBERS: Any woman, girl or child in sympathy with the aim of the Society may become a member of the Society by becoming a member of a branch of the Society within a congregation. Members are expected to attend regularly and support the work.
2. ASSOCIATE OR HOME HELPER MEMBERS: Any woman, girl or child in sympathy with the aim of the Society who is unable to attend the meetings of a branch of the Society may become an Associate or Home Helper member of the Society by becoming an Associate or Home Helper member of a branch of the Society within a congregation.
3. LIFE MEMBERS: Any branch of the Society, on payment of $25.00 at one time, may honour a person with a Life Membership in the Society.
4. HONORARY MEMBERS: Any branch of the Society, on payment of $100.00 at one time, may honour a Life Member with an Honorary Membership in the Society.
5. JUNIOR MEMBERS: Any branch of the Society, on payment of $5.00 at one time, may honour a person under 18 with a Junior Membership in the Society.

IV. Organization:

1. WITHIN THE CONGREGATION: Any group of women, girls or children in sympathy with the aim of the Society may organize on one of the following bases:
   (a) Auxiliary; (b) Affiliated Group; (c) Children's Group.
2. PRESBYTERIAL: The Presbyterial shall consist of all Auxiliaries, Affiliated Groups and Children's Groups within its bounds and insofar as is practicable shall be co-extensive with the Presbytery.
3. SYNODICAL: The Synodical shall consist of all Presbyterials within its bounds and insofar as is practicable shall be co-extensive with the Synod.
4. COUNCIL: The Council shall consist of:
   - a) Elected delegates from each Synodical and Presbyterial,
   - b) Council Executive members — elected and ex-officio (ex-officio members being:
     - (1) The President of each Synodical.
     - (2) The Executive Directors of the Society.
     - (3) The General Secretary of the Board of Christian Education and the Home executive Secretary and Overseas executive Secretary of the General Board of Missions.
   - c) Ex-officio: The Chairman and Secretary of the Board of Administration and of the Board of Evangelism and Social Action.

The Chairman of the Board of Christian Education and of the General Board of Missions.

The *Council* shall be the legislative body of the Society.

The *Council Executive* shall be the administrative body of the Society.

The *Council Executive* shall be composed of not more than thirty-five elected members and the ex-officio members (i.e., President of each Synodical, the Executive Directors of the Society, the General Secretary of the Board of Christian Education and the Home executive Secretary and Overseas executive Secretary of the General Board of Missions). No work at home or abroad shall be initiated by the Council Executive without the consent of the Church Court having jurisdiction in the area concerned. In the case of overseas work the General Assembly is the Court of competent jurisdiction.

5. ORGANIZATION OF BRANCHES: No branch of the Society shall be organized without the consent of the Church Court of competent jurisdiction.

V. Meetings:

The Annual Meeting of the Society, to be known as the Council Meeting, shall be held once a year at such time and place as determined by the Council, or by the Council Executive when authorized by the Council.

Pro re nata meetings may be called by the President upon request of the Council Executive.

The Council Executive shall hold regularly stated meetings and special meetings as it deems necessary.

VI. Officers of the Society:

The officers of the Society shall be: President, Vice-Presidents, Secretary, Treasurer and such other officers as may be deemed necessary for the conduct of the Society's work.

These and any members of Council Executive without portfolio shall be elected at the Annual Council meeting.

VII. Board of Trustees:

Five Trustees shall be elected by the Council, one of whom shall be from the Council Executive and shall be the chairman of the Board of Trustees. These shall hold for the Women's Missionary Society, Western Division, all the properties which it may acquire by purchase, bequest or gift, such properties to be administered for the benefit and by the direction of the Council through its Council Executive.

The Council Executive shall have power to revoke the appointment of any trustee in the event of the removal by death, or by reason of illness, incapacity, or refusal to act and shall fill such vacancy forthwith.

VIII. Report to the General Assembly:

The Council Executive shall report the work of the Society annually to the General Assembly.

IX. By-Laws:

The Council shall have power to formulate and approve By-Laws to facilitate the business and conduct of the work of the Society, respecting the Auxiliaries, Presbyterials, Synodicals, Council and Council Executive.

These By-Laws shall be altered only after a two-thirds favourable vote of the members present at a regularly constituted Council Meeting, notice in writing having been given to Council Executive and published in the Society's magazine two months before the said meeting.

X. Change of Constitution:

This Constitution may be altered only by the consent of the General Assembly of the Presbyterian Church in Canada. Recommendations concerning alterations in the Constitution shall be sent by registered mail from Council Executive to the Synodicals at least thirty days before their Annual Meeting. Such recommendations may then be considered by the Council at its regularly constituted meeting and, after a two-thirds vote by the members in favour of the recommendations, the Council Executive shall present them to the Clerk of the General Assembly for the consideration of that body and these shall be in his hands forty days before the meeting of the General Assembly.

PROPOSED BY-LAWS

I. Conduct of Business

1. AUXILIARIES (ADULT OR GIRLS)

1) The Auxiliary shall meet regularly during the year for the purpose of becoming informed about the Society's work at home and abroad. There shall be a service of worship at each meeting.
2) Reports: Each Auxiliary Secretary shall be responsible for preparing an accurate tabulated and written report, forwarding these to the Corresponding Departmental Secretary of the Presbyterial *not later than December 31st.*
3) The Auxiliary shall present a report of its work to the congregational Annual Meeting.
4) The Annual Meeting of the Auxiliary shall be held in such time that all reports and the names of the newly elected officers may reach the Presbyterial Executive *not later than December 31st.*
5) The officers shall be President, Vice-President or Vice-Presidents, Secretary, Treasurer and other officers as may be deemed necessary.
   The term of office of the President shall not exceed four consecutive years.
6) The Executive of the Auxiliary shall consist of its elected officers. The Executive shall have power to transact business requiring attention between the regular meetings of the Auxiliary.
   It is the responsibility of the Executive to supervise the work of the various officers. Where certain offices are not filled the Executive shall assume the responsibility for carrying out the work of these offices and reporting such to Presbyterial.
7) Each Auxiliary shall forward all money contributed for mission work to the General Fund of the Society through the Presbyterial Treasurer.
   Each Auxiliary shall have an Expense Fund separate from the regular contributions for missions.

2. AFFILIATED GROUPS (ADULT OR C.G.I.T.)

1) Affiliated groups shall include in these programmes regular mission study. They shall contribute regularly to the funds of the Society.
2) Reports: Each affiliated Group shall report its membership and missionary contributions to the corresponding Departmental Secretary of the Presbyterial *not later than December 31st.*

3. CHILDREN'S GROUPS:

1) Children's Groups (Mission Band and Explorers) shall meet regularly during the year for study, worship and work. They shall contribute regularly to the funds of the Society.

2) Reports: Each group shall report its membership, missionary contributions and activities to the Children's Secretary of the Presbyterial *not later than December 31st.*

4. PRESBYTERIALS:

1) The Presbyterial shall endeavour in every way to further the Society's work and to promote the organization of new branches within its bounds.
2) Reports: Each Presbyterial Departmental Secretary shall be responsible for securing from the corresponding Auxiliary Secretary a tabulated and written report of the year's work. From these she shall prepare an accurate tabulated and written report and forward these to the Corresponding Departmental Secretary of the Synodical *not later than January 20th.*
3) The Presbyterial shall present a report of its work to the Presbytery annually.
4) The Presbyterial shall meet annually, *not later than February 28th,* at such place as may be determined.
5) The officers of the Presbyterial shall be President, Vice-Presidents, Secretary, Treasurer and such other officers as may be deemed necessary. These officers shall be elected at the Annual Meeting.
   The term of office of the President shall not exceed four consecutive years.
6) The Executive of the Presbyterial shall consist of all elected officers and ex-officio members (i.e., Presidents of Auxiliaries and Affiliated Groups, leaders of Girls' Groups and Children's Groups).
   The Presbyterial Executive shall have power to transact all business of the Presbyterial between Annual Meetings of the Presbyterial.
   The number of Executive meetings shall be determined by each Presbyterial—one meeting to be held at the time of the Annual Meeting.
7) The Executive shall appoint a Sub-Executive of not more than seven members who shall be drawn from the elected officers of the Presbyterial and shall include the President, First Vice-President, Secretary and Treasurer. The Sub-Executive shall have power to transact any business which may arise between the meetings of the Executive and to pass the Annual Reports in order that they may reach the Synodical Executive *not later than January 20th.*
8) There shall be a Finance Committee elected at the Annual Meeting, the Treasurer to be Convenor.

5. SYNODICALS:

1) The Synodical shall carry out the recommendations of Council. It shall in every way endeavour to further the Society's work within its bounds.
2) Reports: Each Synodical Departmental Secretary shall be responsible for securing an accurate tabulated and written report from the corresponding Departmental Secretary of each Presbyterial within the Synodical. From these she shall prepare a tabulated and written report to be forwarded to the Corresponding Departmental Secretary of the Society *not later than February 20th.*
3) The Synodical shall present a report of its work to the Synod annually.
4) The Synodical shall meet annually *not later than April 30th* at such place as may be determined.
5) The officers of the Synodical shall be President, Vice-Presidents, Secretary, Treasurer and such other officers as may be deemed necessary. These officers shall be elected at the Annual Meeting.
   The term of office of the President shall not exceed four consecutive years.
6) The Executive of the Synodical shall consist of all elected officers and ex-officio members (i.e., the President of each Presbyterial).
   The Synodical Executive shall have power to transact all business of the Synodical

between Annual Meetings of the Synodical. The Executive shall hold at least two meetings a year, one of which shall be at the time of the Annual Meeting.

7) The Executive shall appoint a Sub-Executive of not more than seven members who shall be drawn from the elected officers and shall include the President, First Vice-President, Secretary and Treasurer.
The Sub-Executive shall have power to transact any business which may arise between meetings of the Executive and to pass the Annual Reports in order that they may reach the Council Executive, *not later than February 20th.*

8) There shall be a Finance Committee elected at the Annual Meeting, the Treasurer to be Convenor.

6. COUNCIL:

1) The Council shall receive the Annual Report of the Society's work and the Annual Report of its Executive, shall take into consideration the interests and requirements of the whole Society, pass all estimates for the work, and transact any other business which the interests of the Society may demand.

2) The term of office of the President of the Society shall not exceed four consecutive years.

7. COUNCIL EXECUTIVE:

1) The Council Executive shall have power to transact all business between meetings of the Council.

2) The Council Executive shall assume full and sole responsibility for all members of the Society's paid personnel in matter of appointment, salary, dismissal, direction and discipline, with the necessary modifications inherent in the relationship of our work to the several Courts and Boards of the Church and in addition, to our overseas work, to the native Church concerned and to the Overseas Mission Councils.

II. Representation to Annual Meetings

1. PRESBYTERIALS:

a) Elected delegates (i.e., one delegate from each adult group, one leader or one delegate from the girls' organization in each congregation and one leader from the children's department in each congregation).

b) The Presbyterial Executive (i.e., all elected officers and ex-officio members).
NOTE: In the event that the Auxiliary President, for valid reasons, is unable to attend the Presbyterial Annual Meeting, the Auxiliary Executive shall have power to appoint a Vice-President as a delegate to the Presbyterial in her place.

2. SYNODICALS:

a) Elected delegates from the Presbyterials—the number from each Presbyterial to be determined at the Synodical Annual Meeting.

b) The Synodical Executive (i.e., all elected officers and ex-officio members).
NOTE: In the event that the Presbyterial President, for valid reasons, is unable to attend the Synodical Annual meeting, the Presbyterial Sub-Executive shall have power to appoint a Vice-President as a delegate to Synodical in her place.

3. COUNCIL:

a) Two elected delegates from each Synodical (other than the President).

b) One delegate from each Presbyterial elected at the Annual Meeting of the Presbyterial.

c) Council Executive—all elected members and ex-officio members (i.e., Synodical Presidents, the Executive Directors of the Society, the Executive Secretary of the Board of Christian Education and the Home executive Secretary and the Overseas executive Secretary of the General Board of Missions).

d) Ex-officio: The Chairman and Secretary of the Board of Administration and of the Board of Evangelism and Social Action.

The Chairman of the Board of Christian Education and of the General Board of Missions.

NOTE: In the event that the Synodical President, *for valid reasons,* is unable to attend the Council Meeting, the First Vice-President for the Synodical (or a Vice-President in order of succession) shall serve as a delegate to Council in her place. In the event that the Chairman of a Board of the Church (as named in section 3 d) is unable to attend the Council Meeting, the Vice-Chairman of the Board shall attend in his place.

III. Election of Officers

1. APPOINTMENT OF NOMINATING COMMITTEE:

a) *Auxiliaries:* The Nominating Committee shall consist of three members, one of whom shall be from the Executive. These shall be elected at the Annual Meeting. The Committee shall meet at the close of the meeting to appoint its Convenor.

b) *Presbyterials:* The Nominating Committee shall consist of five members, one of whom shall be from the Sub-Executive. These shall be elected at the Annual Meeting. The Committee shall meet at the close of the Presbyterial Annual Meeting and elect its Convenor.

c) *Synodicals:* The Nominating Committee shall consist of five members, one of whom shall be from the Sub-Executive. These shall be elected at the Annual Meeting. The Committee shall meet at the close of the Synodical Annual Meeting and elect its Convenor.

d) *Council:* The Nominating Committee shall be composed of twelve members (five elected members of Council Executive and seven Synodical Presidents). The five elected members shall be elected at the Annual Meeting. The Convenor shall be one of the five elected members. The full Committee shall meet at the time of the Council Meeting.

2. DUTIES OF THE NOMINATING COMMITTEE:

a) *Auxiliaries:* The Nominating Committee shall be charged with the responsibility of seeking suitable people to fill all the offices of the Auxiliary and present a slate to the Annual Meeting for election. No name shall be presented to the Annual Meeting unless the consent of the person has been secured.

b) *Presbyterials:* The Nominating Committee shall be charged with the responsibility of seeking suitable people to fill all the offices of the Presbyterial and present a slate to the Annual Meeting for election. No name shall be presented to the Annual Meeting unless the consent of the person has been secured.

When a vacancy occurs during the year it shall be the responsibility of the Nominating Committee to present one or more names to the Executive, the Executive having the power to make the selection.

c) *Synodicals:* The Nominating Committee shall be charged with the responsibility of seeking suitable people to fill all the offices of the Synodical and present a slate to the Annual Meeting for election. No name shall be presented to the Annual Meeting unless the consent of the person has been secured.

When a vacancy occurs during the year it shall be the responsibility of the Nominating Committee to present one or more names to the Executive, the Executive having the power to make the selection.

d) *Council:* The Nominating Committee shall be charged with the responsibility of presenting a slate of officers to the Annual Meeting for election.

When a vacancy on Council Executive occurs during the year, it shall be the responsibility of the elected members of the Nominating Committee to present to the Council Executive for decision the name of one or more persons.

NOTE: Nominations from the floor of Annual Meetings will be accepted providing the consent of the nominee has been secured. If there should be more than one name for an office, election shall be by ballot.

IV. Duties of Officers:

The duties of officers shall be such as set out in the Society's HANDBOOK FOR OFFICERS.

V. Business To Council:

Business for the consideration of Council shall be forwarded as follows:

a) From an Auxiliary—Such business shall be presented in writing to the Presbyterial Annual Meeting. If approved by a two-thirds vote it shall be transmitted to Council Executive through the Synodical Executive, with comment, *not later than April 1st* for presentation to the Annual Meeting of Council.

b) From a Presbyterial—Such business, if approved by a two-thirds vote, shall be transmitted to Council Executive through the Synodical Executive with comment, *not later than April 1st* for presentation to the Annual Meeting of Council.

c) From a Synodical—Such business, if approved by a two-thirds vote, shall be transmitted in time for consideration by Council Executive before presentation to the Annual Meeting of Council.

VI. Quorum:

A quorum for any branch of the Society (Council, Synodical, Presbyterial or Auxiliary) or its Executive shall consist of twenty-five per cent of the membership. In the case of Council Executive a quorum shall be nine.

KOREANS IN JAPAN

Our Young Korean Friends in Japan

WE REMEMBER Rev. Mr. Wenchi Kim with special interest and affection. While in Canada his indomitable faith and dynamic message roused the minds and stirred the hearts of old and young alike.

Since his return to his church in Japan, Wenchi Kim has done a unique piece of work among the young Koreans. For the first time they were introduced to camps and conferences. This was an idea which Wenchi took from Canada and experimented with among the Koreans in Japan. Our Society has made an annual grant toward the conferences organized and led by Wenchi Kim. In a letter from him under date of September 28th, 1955, Wenchi gives an account of their summer camp - conference which was held from August 1st to 6th. The theme of the conferences was 'Why we believe in Jesus Christ' and under that heading they had four discussion groups.

1. The Persons in the New Testament.
2. The Miracles in the New Testament.
3. The Cross.
4. The Resurrection.

During the discussions some rather interesting comments were made by the young Koreans. Some said that as they examined themselves they discovered they were going to church merely because their parents had gone to church; others said that they went merely because friends had asked them to go and others said they had gone to church because they could not find any true or real life in the non-Christian religions. Mr. Kim goes on to say that in the conclusion as they summed it all up they declared that they were compelled to believe in God because of His revelation in Jesus Christ, because of the cross and the resurrection.

The attendance at the camp-conference has grown steadily from sixty attending in 1953 to one hundred and seventy-four in 1955. Wenchi ends his letter by pointing out how our gifts of money and our prayers have achieved such good work among the Korean young people. Among the hundred and seventy-four attending in 1955, Wenchi said eighty had come from a long distance and it was possible for them to come because of our grant.

We are sure that as we visualize these young people meeting together for five or six days, studying the Bible and testing their Christian faith, others searching for a faith, we feel that our money expended could yield no greater interest.

LUDHIANA AND VELLORE

Christian Medical Colleges

by MARY WHALE

THE WORD "institution" is a cold, uninspiring word. Even qualifying it by calling it a hospital or a school helps but little. Unless the word takes life. That was what it did for me more than once in India during this past year. Ludhiana and Vellore were dead words to me till I saw these two institutions upholding the highest standard in medical training and practice in India today.

Ludhiana is a reed — one of the tough, unbreakable kind that grows in India — bent by cares and woes of a day that is barely past. She rises today, shaking off the dust and grime of the revolution which raged around her, to stand straight and tall, her head pointed to the heavens, her feet firmly planted in the solid earth of the Punjab Province.

It is eight years since the strife and partition between India and Pakistan raged in North India. Ludhiana city and the hospital were in the midst of the warfare. After the battle had died down, Christian groups in Ludhiana were faced with the struggle of re-forming ranks. The war had taken its toll of personnel and property damage and for a time there was a question of whether Ludhiana Christian Medical College and Hospital would survive as a Christian institution, but a brave woman came to the fore and with her gallant staff plunged into the task of rebuilding and building anew. Just a year ago I saw the college buildings and equipment which had been brought up to the required standard and the plans which were under way for the beginning of a new hospital. In fact, the contract for the building was let the night we terminated our visit. Now the new hospital is well under way and it is expected it will be completed by the time the new college year starts.

Ludhiana receives a large part of her support from the government of the Punjab and, in return for financial support, has to guarantee that 50% non-Christian students will receive medical training. To many this fact poses a problem of whether the medical college can maintain its Christian outlook and practice. To the Principal, Dr. Eileen Snow, and her staff this necessary economic factor in their college presents a challenge. For them their ministry to the non-Christian students is an opportunity to exemplify their faith in Christ and in the power of God. The economic necessity which forces the staff to accept a co-operative position with the state should be a matter of interest to us and a concern as well. The staff of Ludhiana ask that we sustain them in prayer that God's blessing might be upon their endeavours and that they may not fail to make the best of this opportunity.

At the time of writing, Ludhiana has been the centre of yet another disaster. Flood waters, which have caused so much damage in North India this monsoon season, have taken huge property toll in the area in and around Ludhiana. Again that staff is rising to give whatever assistance it can to help rebuild homes, combat disease and care for the homeless. An appeal has come to the people of America to assist in this cause.

Thousands of miles to the South, in an atmosphere quite different from the northern state of Punjab, Vellore Christian Medical College, famous throughout the world this past quarter century, makes its contribution to Indian medical work. One cannot meet its founder, Dr. Ida Scudder, without wondering anew at the strength and power of this little old lady. The question went through my mind as I saw her sitting with the Vellore Council, the

One of Vellore's newer Ward Buildings.

governing body of the College and Hospital, if she, as she silently observed the discussion, thought of the tremendous thing she had built. Dr. Scudder has an honorary position on the Council but her influence is truly felt. Those who see the large institution as it is now, know that only one truly dedicated to God's service could have done what she has done in her lifetime. That influence today is inspiring the Vellore Council and the staff to seek wider and wider horizons of service.

We all know that from the beginning the medical standard and the teaching standards were of the highest. Many of the dreams that Dr. Scudder had in the early days of development in Vellore have materialized. Perhaps her most cherished dream is the growth of a village Health Centre about 15 miles from Vellore. Here sanitation is in keeping with the best medical standards and the people afflicted with leprosy are finding health. As they are cured they are being guided back into useful service.

Another of the Vellore projects is its mobile medical units. Here again the leprosy patient receives careful attention. The staff on these units number approximately ten to fifteen, including the evangelistic personnel, the driver, doctors, nurses, dispensers. It is a jolly group as I witnessed it one day, happily going forth early one morning on its mission of mercy. The return trip is usually in the dusk of the evening after sometimes as many as a thousand patients have been given medicines and treatment.

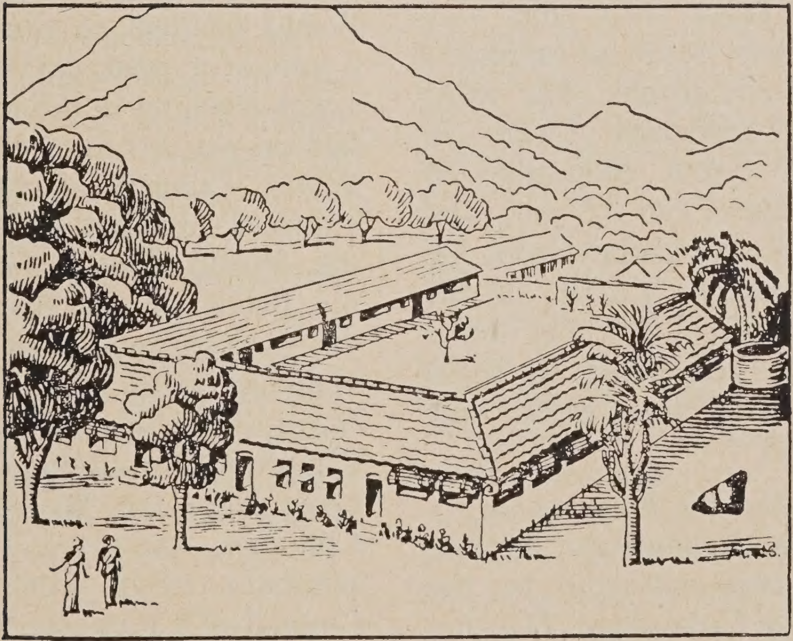
In the hospital every branch of medical science is covered and leading people in medicine from Asia, North America and Europe direct or assist in these various departments. The patients come from the whole Indian nation seeking health again in Vellore. The hospital and college have been acknowledged as one of the leading medical institutions in Asia.

Vellore, as well as Ludhiana, is working on a definite plan of progress. It is the hope of the staff and the governing body of Vellore Christian Medical College that capital assets in the next five years will be such that the work may greatly grow toward self-support. In working toward this end the people at Vellore are following the general trend of Christian work in India today. This trend is also borne out in the fact that more and more Indian personnel are coming to leading positions in the institution. One of the specific tasks to which they feel committed is a training programme. They already have top-ranking under-graduate courses for both nurses and doctors. Now they see their position as one in which they must train the leaders in the medical colleges and hospitals of the India of tomorrow. An example is the need which Ludhiana feels for highly trained Indian medical people to give leadership there. Other Christian and non-Christian medical colleges have a similar need.

Vellore, in accepting this challenge is, in the opinion of the writer, reaching for the only goal possible for her. That she seek to give the highest and best in graduate training is only a carrying through of the high motive which its founder had when she envisaged the Christian hospital years ago. To achieve this, Vellore is calling upon the Christian communities of the West and of the East to assist her. Though government aid would be available from the Province of Madras, leaders at Vellore feel that Christians throughout the world have an obligation to make this institution function at the highest level on purely Christian support. It is a challenge to us of the West who have long been interested in the story of Dr. Ida Scudder, whose life at Vellore has been a torch to many a young man and young woman.

As Vellore-Ludhiana Committees throughout the world acquaint Christian communities with their medical-education plan for the next five years it will be the privilege of Christians to have a share in this magnificent call to service.

Ludhiana and Vellore stand at either end of a great sub-continent. Each of them faces in the India of today a challenge which we must face along with them. Try to see these two institutions, not as words, cold and uninspiring, but as living witnesses to the Gospel of Jesus Christ.



The School of Nursing at Vellore Christian Medical College.

No Let-up Forecast for Inter-Church Aid, 1956

THE CHURCHES ARE ASKED to supply 127,352 tons of food, clothing and medicaments for Europe in 1956. This includes U. S. surplus commodities through SOS (Share Our Surplus) programme of Church World Service and Lutheran World Relief. The largest quotas were requested for Greece and Yugoslavia to meet needs caused by earthquakes, floods and drought in recent years.

"Refugees, either recognized or unrecognized, in camp or out, must still be ministered to in Austria, Belgium, Germany, Greece, France, Italy and Turkey. Church workers and pastors continue to need help in Germany, Greece, Yugoslavia, France, Italy and Austria . . . At the beginning of 1956 the political atmosphere is more hopeful than for several years. But this very hopefulness may result in increased need for certain groups. The withdrawal of occupation forces in Austria will throw thousands of Austrian workers out of jobs and take huge sums of money from the Austria economy. Lifting of the Iron Curtain may open the doors for knowledge of needs in areas where we cannot now work," the forecast stated.

Ecumenical Service Programme

The 1956 Ecumenical Service Programme was approved by the Administrative Committee. The sum of $725,000,000 in 1956 is requested from the churches for work which the Central Committee of the World Council of Churches asks the Division to carry out for the churches. This includes the extensive operation of the service to refugees, health, scholarships, fraternal workers, work camps and other programmes best carried out by the churches working together. Co-operative pilot projects in Asia and Africa have been included in the service programme "because of the directives from the Central Committee that special emphasis be laid upon projects which sustain 'national co-operative action among the churches' and upon 'key ecumenical projects'."

John D. Metzler reports that a newly consecrated bishop in Belgrade told him: "I knew about the World Council of Churches before I had ever read anything about it. I was teaching in the seminary. The bed on which I slept came from the World Council of Churches, the mattress on that bed came from the World Council of Churches, the linens on the bed came from the World Council of Churches, the blankets under which I slept came from the World Council of Churches, the clothing that I wore came from the World Council of Churches, the food I ate in the seminary came from the World Council of Churches. Yes, long be-

(Continued on page 26)

YOU ARE THE TREASURER

by E. LUZETTA McCLELLAND

Evening Department Secretary,
Council Executive

YOU are the Treasurer of your Auxiliary. First and foremost, you must keep a very accurate account of all money which passes through your hands.

Each fund which you handle should be set up in a separate record showing receipts and disbursements. Of course one bank account will suffice.

If your group uses envelopes, an account must be kept of each person's contributions for all purposes and you will issue receipts at the end of the year to the contributors without being requested to do so.

All money contributed to the General Fund of the Society should be forwarded to the Treasurer of your Presbyterial regularly — at least every other month.

Money in other funds under your care may not be disbursed until you have been empowered to do so by a motion from the group. Be sure all bills are dealt with in this manner even to your postage and stationery expenses. In this way you safeguard yourself, for every cent must be accounted for.

Since December 31st is the end of the financial year all outstanding business should be transacted before that date. At the December meeting you should present as complete a report as possible. At that meeting you should receive authorization to complete all business to date including the transfer of the balance in your Expense Fund to the General Fund. Following your meeting, except for a few cents to keep your bank account open, your final cheque should be sent to the Presbyterial Treasurer. Your books can then be "closed."

Please be very accurate and prompt in supplying the required figures on the report form which the Presbyterial Treasurer must have from you. She has a deadline to keep with the Synodical Treasurer, who has, in her turn, a deadline with the Treasurer of the whole Society. One broken link or inaccurate figure causes delay and untold trouble all along the line. You can readily see how important your part is since you are the first link.

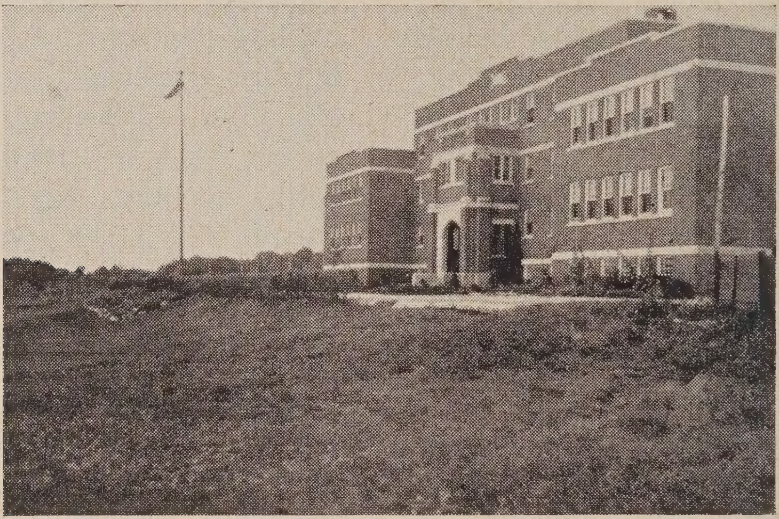
You must prepare a complete report to be presented to your Auxiliary in January. This same report should be presented by you at the Congregational Annual Meeting.

Your books will have been audited by the church auditor before that date.

You can see that you have a very trusted and responsible place in the life of your Auxiliary.

To be a really good Treasurer, however, the scope of your job should be greatly widened. You could, perhaps, foster and inspire a new or greater sense of Stewardship. After all, we exist to expand the Church into every corner of the world. You could supply your members with specific information of interesting new developments which would spark enthusiasm and a desire to take over a greater share of responsibility.

"For which of you, desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build, and was not able to finish.' " Luke 14: 28-30.



BIRTLE INDIAN SCHOOL

(Continued from page 24)

fore I read about the World Council of Churches I knew about it and its work."

A young Indian family have become missionaries from the United Church of North India in Bombay to the city of Nairobi in East Africa. They are sent from the same church from which, years ago, David Livingstone set out for Africa after visiting India. This is the first venture of this group of churches in sending a missionary to another country, taking the responsibility of supporting this young family spiritually and financially.

—From 'Ecumenical Press Service,' November 16, 1955.

Miss Teen-Ager

Letter From—A Girl on An Indian Reserve

EVERYONE LIKES TO receive a friendly letter and here is one for you — the teen-age girls of the Presbyterian Church. It was written on one of the Indian Reservations served by our church and the writer has attempted to give you some insight into the life, thoughts and hopes of an Indian girl.

January, 1956.
The Reservation.

Dear Teen-ager:

I am happy to hear you are to study about my people this year. I too will share in that study. Yes, it will seem strange to study about oneself. You know many books have been written about us. Some are written by people who like to think of us as people who dress in feathers and dance in costumes. Others give a more accurate picture of us as a distinct group who have much to contribute to this Canada which we love.

My home is on a Reservation, which is land set aside by the Government for Indians who signed the treaty in 1874. On my Reserve we live a quiet but never a dull life. We are interested in the things of nature and take great pride in making things with our hands.

The Government provides for our education and health. Most of us have gone to the Residential School, which is operated by the Women's Missionary Society (W.D.) of our church. We usually leave home at six years of age and begin a completely new way of living in the school. How different is the routined life of 150 students from the care-free life on a Reserve. Also we have to change our thinking and speaking from the Indian language to the English language. We return home for the summer holidays and sometimes for the Christmas holidays.

At the school we study the regular subjects, as well as receiving training in cooking, laundering, sewing, and general housekeeping. Since these schools are Christian, we receive instruction from the Bible, through Sunday School, Chapel and such groups as C.G.I.T. While at the School many of us decide we would like to be teachers or nurses, but sometimes we get discouraged and fail in our ambitions. Some of the girls decide to accept Jesus as their Lord and Saviour and they witness to their people at home.

We are not strong enough to stand in our strength. We depend on your sincere friendship and His promise to be with us always. I hope you will understand us better from your study. We too would like to know more of your way of life.

Sincerely,
"A Friend"

DID YOU SAY—
"Is There Something We Can Do?"

BY THE TIME YOU read this article, you will be well into your mission study and wishing there was something you could do to show that your friendship for "The First Canadians" really means something.

There is one way that every C.G.I.T. girl in the Presbyterian Church in Canada can show her interest in our Indian Canadians and that is through her contribution to the Mission Offering Project. This year, the offerings to Missions from C.G.I.T. groups will go towards the work among the Indians of our church.

Now that you know a little about the work of the schools and the wonderful boys and girls who are studying there, can you think of a better way for your offerings to be used? Of course you can't! This is one chance for you to prove your interest in the Indian Teen-agers of Canada.

Send your contributions to your Presbyterial Treasurer and mark it clearly:

"For the C.G.I.T. Missionary Project."

Give her also the name and address of your C.G.I.T. group.

Mission Band Children enjoying a picnic.

Boys and Girls!

The Girls and Boys Wanted It

by GEORGINA BONE

Miss Georgina Bone B.Ed., Regional Secretary in Saskatchewan, tells how a Regional Secretary helps to start a Mission Band.

FINE, icy snowflakes bounced over the hard snow and came swirling down around the wheels of the speeding train. Snug and warm inside the coach, Miss Martin, the Regional Secretary, settled back to think about the men and women, and boys and girls whom she was going to visit. What would they be like? Would they be interested in what she had to tell them? Would they like the books she had brought? There was no Explorer group or Mission Band in their Church. Would they want to start one? Would they want to learn more about the Church programs? All these questions puzzled her, as the wind puffed against the windows and the telegraph poles flashed by.

The four hours of travelling time passed quickly. Soon she was out on the frosty station platform of a small prairie town. The bitter chill wind pinched her cheeks and made her teeth ache. She was glad to see the familiar face of a lady from the Church waiting beside a car. They piled in the suitcases weighted with books and set off to the Church and the meeting there.

As soon as school was over the children trooped in. Marie came first. She showed Miss Martin her new overshoes, with a big buckle to hold them tight and to keep the snow out. Then came Betty and Joan. They live on a farm two miles from school, so they had their lunch kits with them. The twins came next — pretty, fair-haired girls who look exactly alike. Several children came in at once. Their cheeks were rosy-red and bits of frost still clung to their parka hoods and scarves. While they waited for everyone to come they moved close to a big wood burning cook stove in the church kitchen. On cold days like that it was almost impossible to warm the basement hall.

The first activity in the meeting was to get acquainted. All the girls and boys went to the same school and the same church so they knew each other, but Miss Martin had not met anyone before. They played a game that helped her learn their names. Although there were fourteen children, they were so friendly she soon felt that she knew them all. By this time they were ready for an action song. It helped to take the "kinks" out of their arms and legs, also it helped them to keep warm.

Soon it was story time. Instead of talking about boys and girls in far-away lands, Miss Martin decided to talk about the boys and girls right there. They did not have a Mission Band, so they started to talk about the things they would do if they started to have Mission Band meetings.

"I would like to play games!" said Linda. Everyone agreed that games would be fun.

"But we can play games anywhere," added Lucy. "I think we should do other things as well."

"You are right Lucy," said Miss Martin. "There are other things we can do at Mission Band. What is something you would like to do?"

Paul seemed to have an idea. "I hope we can sing some songs," he said. "I heard some children pretending they were musical instruments like pianos and violins. I wish we could sing songs like that." Lucy liked this idea.

"Yes," she said, "and we could sing some hymns too. I know some hymns now, but I would like to learn some more."

Miss Martin was very pleased. "I am sure you will learn songs and hymns too, if you can go to Mission Band. I have visited several Mission Band groups. They often learn a hymn so they can sing it in their service of worship. Do you know what I mean when I say a 'Worship Service'?"

All the children were silent because they did not know what Miss Martin meant. She continued, "We have a worship service when we come together to think about God in a special way, to listen to what He says to us through the Bible, to talk to Him in prayer and to praise Him. When you start your Mission Band meetings you will learn more about worshipping God."

The children were very thoughtful and quiet until Marie broke the silence. "I would like to hear a story at Mission Band," she stated.

Miss Martin agreed. "That is often the most interesting part of the program. We would not like to miss that. The stories we hear at Mission Band will help us to learn about other boys and girls in distant lands. They tell us too about how these boys and girls hear the story of Jesus and how their lives change when they learn about Him. Can you think about anything that you would like to do?"

Betty was eager to speak. "My cousin in the city goes to Mission Band. She says that their leader lets them dress up like the children in their stories. Sometimes they even have a play. She helps them to draw pictures and to make houses and things out of paper. I wish we could do that."

"Perhaps you will when your Mission Band is started here," said Miss Martin. There is something else you have not mentioned yet that we could do in Mission Band. I wonder if anyone can guess what I am thinking about?" No one could even guess. They had already discovered a great many things to do at Mission Band and could not think of any more.

"I shall have to tell you," said Miss Martin. "We have not mentioned that at Mission Band we can do things to help other people. Can you tell me something we can do that will help others?"

"We can bring our money," said David.

"Yes," said Miss Martin. "That will help others. It will help to carry the stories of Jesus to people who have never heard them. Is there any other way we can help others?"

"I know," burst out Maureen, "we can help others like Robert Brown. He is going to spend three weeks in the hospital. Some of us are making a book of pictures for him to take with him. Could we do things like that in Mission Band?"

"Yes, you certainly can. That is a good idea."

Just then they heard a door open and close. Miss Martin knew it would be a father or mother coming for some of the children. The wind was blowing the snow around so much that it would be dangerous to go home alone. The time had slipped by quickly and they would need to leave soon.

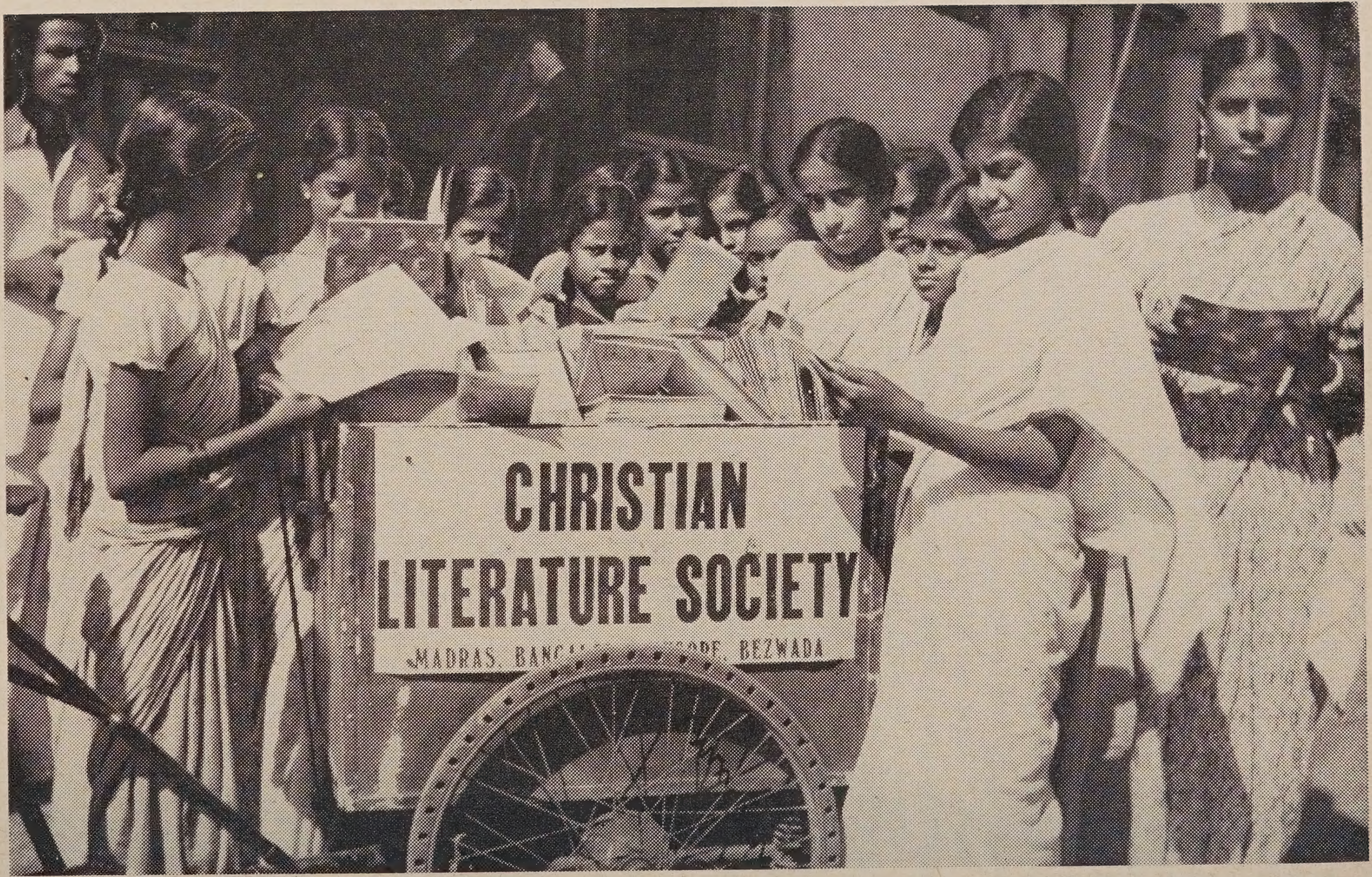
As the children buttoned up their jackets and pulled their mittens on, Miss Martin asked, "How many think you would like to have a Mission Band in your Church?"

"I would," shouted several of the children, and everyone seemed to agree. "Yes, we would like to have a Mission Band."

The children left for their journeys home. Some climbed on a waiting sleigh, and were pulled home by horses puffing and steaming over the snowdrifts. Those who lived on a road with a high grade were able to drive home in cars. Others walked to their homes in the town.

Miss Martin was glad that they seemed so interested in Mission Band. She hoped that they would be able to have one in their Church. But there were many difficulties. They needed a leader. They needed books and supplies. They needed a warmer place to meet so that they could do some coloring and other work with their hands. She wondered what would happen. Could they find someone to be the leader and would they get the supplies?

But as she packed up her books and put on her gloves Miss Martin smiled. She was sure that there would soon be a Mission Band in that church. The mothers and fathers wanted it. The men and women in the church wanted it. The boys and girls wanted it. Together, under the guidance of God, they would overcome the difficulties.



AN ITINERANT BOOKSTORE. Mobility is the new note in Literature distribution . . . The printed material is taken to the reader. The mobile unit may be a small cart, drawn by a tricycle, as here in India, or perhaps a portable "library," a suitcase of books left in a village, or it may be an auto van.

Prophecy and Fact

by WINNIFRED WYGAL

WRITERS AND READERS in early 1956 think of several living facts which press in upon Protestant Christian church women.

The first of these is the 1956 World Day of Prayer on February 17, which recalls us to our fellowship with Christ and with all women around the world, as we ask again that His Kingdom shall prevail and that we may be instruments for His will in our day.

The second fact is that we now live as Christians in an ecumenical age. Over two thousand women last fall met in Cleveland, Ohio, to reaffirm the spirit of ecumenicity and, in consultation with Christian women from many countries, to reassess and reassert their obligations to God and to each other.

The third fact of our day is the emergence of women. We live in an age when women in every land are coming into responsible leadership.

In fourth place, we live in a day when the dark shadows of atomic war and the cynicism of international tensions threaten all people. It is a time when the military weapon is not enough. It is a time when food, books, education, technical assistance, and prayer must be invoked and constantly made available.

In the light of these four facts of contemporary history, how prophetic is the Committee on Christian Literature for Women and Children in Mission Fields? How far visioned were the denominational leaders who some forty years ago saw that in united prayer and ecumenicity, women must be helped to take their place in a world crying out for peace and good will!

Some readers will remember Clementina Butler, Mrs. Henry Peabody, Mrs. George Doane, and Helen Barrett Montgomery. These were stalwarts in the late nineteenth and early twentieth centuries, their names, bywords of achievement in missions in the Baptist and Methodist churches in North America.

To these women, and to others who worked with them, we owe the origin of the World Day of Prayer.

We owe to them, also, the prophetic vision about what they called "interdenominational" and what we call "ecumenical" work on the mission field and here at home.

These women worked for the Committee on Christian Literature for Women and Children in Mission Fields because in their travels to mission fields they saw for themselves the need of new converts for simple reading matter and also saw the folly of trying to provide this, denomination by denomination. And they passed their torch on to such women, many of them contemporary, as Florence Tyler, Margaret Applegarth, Sue Weddell, and many others. We remember all these women, both the earlier and the later ones as persons of courage and foresight, paving the way for the solution of the problems we face today.

These women of missionary vision, praying and working in their several mission boards and fields, came as early as 1900 to see that the pen is indeed mightier than the sword and that its wielding can better be done by interdenominational forces than by separate boards. Coupled with this insight was the trip of Miss Butler in 1906 and of Mrs. Montgomery and Mrs. Peabody later, which brought unmistakable data on the need to help new converts with simple readable literature in their own language. So it was that in 1912 in Philadelphia at the triennial meeting of the Women's Foreign Missionary Societies, a Committee on Christian Literature for Women and Children in Mission Fields was formed.

As we meet on February 17, 1955 to pray with Christians around the world, we may visualize forty years of specialized service by this Committee, publishing fourteen magazines in mission fields on three continents. The circulation of these magazines reaches far beyond what the subscription lists would indicate.

The work began in China in 1914, where *The Messenger, Happy Childhood,* and *Christian Youth* were undertaken for Chinese Christian women and children. Today *Happy Childhood* is again available, being printed in Hong Kong for distribution to the Chinese who have left the Mainland and are scattered all over Southeast Asia.

In 1923 *Listen* was started for villagers in Africa. *Listen* is published in English and parts of it are translated into several of the African languages. Another magazine on the African continent subsidized by the Committee on Christian Literature is *El Taliba, The Learner,* published in Egypt in Arabic.

In Iran *The Light of the World,* also in Arabic, is subsidized for young people.

In India *The Treasure Chest,* over thirty years old, is published in English and in six Indian languages. This periodical goes not only into high schools but into homes. It is edited by Vimala Arangaden, a brilliant young woman educated in journalism at the Syracuse University School of Journalism. Many persons well beyond the age of children read this magazine. Mothers appreciate the department called, "Keeping Up with the World."

The Christian Home, a periodical for women, is printed in India in English, edited by an Indian. The Committee on Christian Literature for Women and Children in Mission Fields encourages the magazine it

(Continued on page 35)

subsidizes to have editors and artists who are nationals of the country in which the magazine circulates. The Committee often arranges scholarships for study in art or journalism for artists and prospective editors. Several Africans and Indians have used these scholarships either in the United States or in Asia: at Hislop College of Nagpur University in India, or in Japan. Thus the Committee strives to encourage indigenous types of expression and experience.

The Committee also works in the field of literacy. This is important in the modern program of churches, governments, and education, where colonialism is disappearing and an intelligent appreciation of democracy and of Christian values must take over. Beginning with phonetic charts and first readers, Christian literature is introduced by *The Story of Jesus,* which is eagerly used.

In South America many have heard of and used *Guia del Hogar* (The Guide of the Home), subsidized by the Committee for use in the Argentine. *Antorcha Misionera* (The Missionary Torch) is published in Mexico, and *Arco Iris* (The Rainbow), in Montevideo, Uruguay. The latter is circulated in eighteen Latin American countries and in Spain. Not only books and magazines but also pictures, traveling libraries, visual aids, even braille

THIS BOOKSELLER in Ruanda Urundi, Africa, is mobile, too. He ties his books to his bicycle in a white cloth. He is selling his pamphlet to a woman on the road and tells her about the New Testament.

materials are being provided for Japan, Korea and European countries where war and poverty threaten Christian education.

Women in all these countries have learned that they may ask for things they need to help them in sanitation, diet, nutrition, nursing, child care, the Christian Family, Bible study and worship.

In 1955 fifty thousand dollars of the World Day of Prayer offering went to the Committee on Christian Literature for Women and Children in Mission Fields for the program described above. In addition, some dozen church boards of missions and local Christian agencies gave to the Committee. There is even a small income from the sale of some of the materials circulated. In a day when it is imperative that God's will be revealed more clearly by those of us who belong to the Christian witness; in a day when reading, thought, prayer and Christian love must seek more faithfully to supplant fear and hate and war, it is a privilege to follow in the steps of the dedicated women who in the past forty years have been so practical and so powerful in standing by their Christian sisters on every continent.

Let us come to the World Day of Prayer with praise in our hearts that we have a share in so high a calling.

HE WHO READS, LEADS. The Committee helps to build future Christian leaders in various lands by providing literature especially planned for youth.

Books you'll like!

NEW HOPE IN AFRICA by Dr. J. H. Oldham

Any book by Dr. Oldham is always expected with joy, and much anticipation. His unique missionary and Christian experience have brought him distinction as a leader of Christian thought and action. In his latest book, "New Hope in Africa", he aims to set forth the true purpose of the Capricorn Africa Society. This he does in a masterly way, not without his own critical detachment, though one wishes he had been more critical at times! For many years Dr. Oldham had been concerned, obsessed even, with the light of Africa — with all its possibilities, all the tragic mistakes, all its uncertainty. His book does not represent a departure in his thinking and love of Africa; rather it testifies to a more clearly defined method to bring about a solution to the recurring clashes between the various races. It must be pointed out that Dr. Oldham does not address himself to an essentially Christian public, which robs him of some of his power and compulsion.

With his peculiar clarity, the author shows that unless the present racial clashes are overcome there is little likelihood that Africa will know much progress and peace. He analyzes the most recent study on the racial question, which proves that prejudice and feelings of inferiority or fear are more potent and real than basic differences between the races. Is it sufficient, though, to say at the end: "it is mere stupidity to allow oneself to be hampered by differences of race or colour, which have no deep roots in reality" . . . It is stupid, yet men can know it and still be swayed by emotions. Dr. Oldham goes on to show how the Capricorn Africa Society is slowly, but steadily, drawing together the members of different races in Africa, getting them to grapple together with the problem involved in any common citizenship, and this not only on the political level. He is not afraid to point out disagreeable facts: "It is part of the tragedy of the situation that, while Africa, if it is ever to achieve a great future, is dependent now, and for a long time to come, on help from the outside world. Africans have become profoundly mistrustful of that help. They are afraid that acceptance of it will rob them of their heritage." However the very fact that the Capricorn Africa Society *is* already at work *in* Africa, drawing together people of all races towards a common goal is a precious and *"New Hope for Africa"*.

This is certainly a powerful and convincing argument for the ideal of inter-racial co-operation in Africa, but Dr. Oldham warns us: "There is no time to be lost" . . . He admits that two generations now living in Africa need to be transformed, then adds, "But who can suppose that the tide of African nationalism will wait for two generations?" We are thus fully warned, there is no time for complacence. What is taking place now in Central Africa makes one doubt whether the solution advanced by the Capricorn Africa Society, a restricted franchise, depending on the possession of certain qualification, does not already come far short of Africans' aspirations. Is Dr. Oldham right in calling "unthinking" those who question the very idea of a restricted franchise? When closing his book, one cannot help wishing that while remaining true to his aim — to set forth his new vision for Africa — Dr. Oldham had not so much submerged his Christian faith, even though he does pay warm tribute to the book of his friend Colonel van der Post. C.D.M.

Sympathy

AS A SOCIETY, we express our sympathy to Mrs. G. P. Louie of our Chinese Mission staff, Montreal in the death of her husband, Mr. G. P. Louie, in Montreal General Hospital on Friday, December 2nd, 1955.

IT IS WITH the deepest regret that we have heard, at the moment of going to press, of the death of Miss Fay McTavish, formerly of our Chinese Mission Staff, Toronto.

A full obituary will appear in the March issue of this magazine.

Toronto and Kingston Synodical Society Annual Meeting

The 1956 Annual Meeting of the Synodical Society of Toronto and Kingston will be held in Knox Presbyterian Church, Harriston, on April 3rd, 4th and 5th. Those wishing billets please write the billeting convenor Mrs. W. A. Dinniwel, Box 117, Harriston, Ontario. Information regarding railway fares may be obtained by writing to Mrs. Percy Ranson, 254 Briar Hill Ave., Toronto 12, Ontario, or by telephoning HU 8-5966.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. Anne Fishwick,
1636 East 29th Ave.,
Vancouver, B.C.
Press Secretary

WESTMINSTER PRESBYTERIAL — Mrs. Lewis was guest speaker at the Fall Thank-Offering meeting of Robertson Auxiliary, *Vancouver,* her theme being "Twenty-one years of Service in the West Indies". Mrs. MacBeath was guest soloist. Circle Number Three presented two of their members, Mrs. W. Ross and Mrs. C. Bell, with gifts, on the occasion of their Golden Wedding Anniversaries.

The affiliated groups at Hunter Church, *Vancouver,* held their Thank-offering meeting at the home of Mrs. Robert Beck. The president, Mrs. Hussey, conducted the devotions and Bonnie Beck was soloist. Mrs. M. Clifford, Synodical President, was guest speaker and gave a most interesting message on the theme "Let Our Light Shine."

Members of St. Paul's Senior Auxiliary, *Vancouver,* met November 11th, at the home of Mr. and Mrs. Archibald Kay to honour them on the occasion of their 50th Wedding Anniversary. The president, Mrs. Rogers, presented a gift to the couple on behalf of the W.M.S. Auxiliary.

HAMILTON AND LONDON

Miss Florence Baxter,
Front St.,
Chippawa, Ontario.
Press Secretary

BRUCE AND OWEN SOUND PRESBYTERIALS—Miss Beatrice Scott, B.A., graciously addressed a Sunday evening Thank-Offering meeting of the Hanna - Reith Auxiliary in Knox Church, *Tara.* Miss Scott spoke of the difficulties faced by Christian Converts in India, that land of remarkable change. Many friends from the United Church also attended.

OWEN SOUND, WIARTON, CHATSWORTH AND TARA assisted in the two special fall conferences of the Presbyterial, held in St. Andrew's *Owen Sound.* Conference leaders were: Miss Isabel McConnell, R.N., of India, Miss Athalee Read and Miss Anne MacEachern. Miss Beatrice Scott was also present.

In WALKERTON the C.G.I.T. took part in the candle-lighting affiliation service with the W.M.S. A discussion period by a group of ladies on the work in the Church was interesting and instructive.

Rev. Paul and Mrs. Rumball had charge of the Thank-Offering Service in St. Andrew's *Hanover,* with Mrs. Rumball talking on their work among the Koreans in Japan and Rev. Rumball showing many beautiful colored slides.

In ALLENFORD Mrs. L. Wynne of Chatsworth proved a splendid Thank-Offering speaker.

CHATHAM PRESBYTERIAL — The Isabel McConnell group of *Leamington,* held a Birthday party with Miss McConnell, Miss Read and Miss MacEachern as their honored guests. Auxiliaries from Windsor, Riverside, Amherstburg and Leamington attended.

In St. Andrew's *Windsor*, Mrs. James Stevens was presented with an Honorary Certificate in recognition of her years of service in the Senior Auxiliary, including seven years as Treasurer and three years as President.

Mrs. C. Drury of Chatham addressed the *Dover* Thank-Offering, Rev. Donald Joyce of London the *Dresden* meeting and Miss Janette McLaren the Alexander Bartlett, *Windsor*. Mrs. J. B. McAlphine brought the message to the Eleanor McKechnie Evening Group.

HAMILTON PRESBYTERIAL—The recent W.M.S. meeting of MacNab Street Church was presided over by Mrs. L. D. Learne with Miss Jean Haslett and Miss A. S. Turner taking part. Mrs. A. S. McPherson gave the annual treasurer's report and Mrs. J. Joyce read the secretary's report. Mrs. George Ballard took the chair for the election of officers for the New Year. Rev. R. F. Thomson gave a message on missionary work, which was followed by a social hour.

HAMILTON PRESBYTERIAL — The newly formed Margaret Leask Evening Auxiliary of St. Enoch's *Hamilton* affiliated with the W.M.S. We wish them every blessing.

The Evening Auxiliary of St. Davids, *Hamilton,* conducted the Thank-Offering with all ages participating. Mrs. Leslie Houghton was honored by the Y.W. Auxiliary.

A very special 75th Anniversary was observed by Knox Senior Auxiliary *Dundas*. Rev. Wm. Lawson, of St. Andrew's *Windsor,* a former "Dundasite", was guest speaker. The Auxiliary history was given by Mrs. F. I. Galbraith, the Presbyterial Press Secretary. Miss H. Stewart conducted a reverent Memorial Service. Members of the Evening and Y.W. Auxiliaries assisted in serving at the Birthday reception.

A Life Membership in memory of the late Miss Margaret Allan, donated by Mr. and Mrs. James Scott was presented to Miss Irene Collins of Knox, Hamilton.

HURON PRESBYTERIAL — Mrs. J. W. Thompson, Presbyterial Press Secretary, entertained your Synodical Press Secretary when she visited and spoke at *Seaforth* Thank-Offering of the McKillop W.M.S. Many friends were present from *Clinton, Hensall, Northside, Duff's United* and the Barbara Kirkman and Senior Auxiliaries. The Sunday School was attractive in its decorations and the devotions given by Mrs. D. Ritchie were rich in spiritual beauty. It was a joy to meet this active Auxiliary. Mrs. Helen MacMillan presided.

NIAGARA PRESBYTERIAL — As the year was closing Niagara was again reminded of the loving mothering Hamilton Presbyterial still evidences. A friend anonymously sent a gift of One Hundred Dollars to our Presbyterial. We are deeply appreciative and shall prayerfully strive to merit such gracious trust.

LONDON PRESBYTERIAL — Ailsa Craig W.M.S. was hostess to the W.M.S. Auxiliaries of the village and Beechwood Presbyterian Church at their fall Thank-Offering, having a sound film "A Village of the Poor." This portrayed life in India and showed the results of Missionary endeavor. Mrs. James Gilchrist presided.

Miss Margaret Webster was guest speaker when Knollwood Park W.M.S. *London* celebrated a 30th Birthday. Synodical greetings were brought by Mrs. Stanley Grosvenor and Mrs. J. C. Middleton extended the Presbyterial greeting. Speaking of the past, present and future, Miss Webster urged the members to look realistically at the present and its opportunities for service, and to prepare for whatsoever the future may bring so we may bear responsibility and give our best in Christian service. Choral numbers were presented by the Junior Choir, also a duet was much enjoyed. Many friends from other Auxiliaries attended.

MANITOBA SYNODICAL

MRS. JAMES GIBB,
308 S. MARKS ST.,
FORT WILLIAM, ONT.
PRESS SECRETARY

BRANDON PRESBYTERIAL—The Women's Missionary Society of Northeastern division of the Brandon Presbyterial held its Fall Rally in Knox Presbyterian Church *Neepawa.* Delegates came from *Brandon, Portage La Prairie, Carberry, Wellwood, Minnedosa, Elphinstone,* and *Erickson.* The theme of the Rally was "The Mission of the Church," Miss Dorothy Douglas of Formosa, Miss Athalie Read of Vancouver and Miss Louise Reith taking part. Mrs. E. Leeson presided assisted by the Portage La Prairie Evening Group. A panel discussion "The Mission of the Church" was conducted by members of the Heather Club *Neepawa.* Mrs. A. H. Eaton, president of Knox W.M.S. presided over the evening session. An interesting discussion on executive meetings was presented by a group from *Wellwood.* Slides were shown by Miss Douglas of Formosa and Miss Read showing her work in Canada. Miss Read brought the evening session to a close with the benediction.

Knox Church W.M.S. *Neepawa,* held its Thank-Offering meeting in the Church Hall with a good attendance. Rev. D. Anderson, guest speaker, traced from records the development of Knox W.M.S. from when it was first organized up to the present day naming all the presidents and officers through the years.

WINNIPEG PRESBYTERIAL — The Thank-Offering meeting of W.M.S. of First Presbyterian Church *Winnipeg* had as their guest speaker, Dr. M. E. R. Boudreau of *Norwood* Church, his topic was "Protestantism and Freedom." He covered the history of the church from about 570 to the time of Luther and Calvin. They were recognized as the greatest religious and Christian leaders. The power of their preaching was overwhelming. A happy feature of the afternoon was the presentation of an Honorary Life Membership and bar to Mrs. J. S. Hutchison a very faithful worker in the Church, Presbyterial and Synodical Society.

The afternoon Auxiliary of the Kildonan Church, held their Annual Thank-Offering meeting. The Church has had a new heating system installed and has been redecorated. The president, Mrs. Cormack Smith called the well attended meeting to worship with the words, "Enter into His Gates with Thanksgiving and into His Courts with Praise." "Be thankful unto Him and bless His name." Mrs. M. E. R. Boudreau, Presbyterial president conducted a beautiful devotional period, with responses sung by Mrs. Pease Montgomery. A Hymn of Thanksgiving was sung by Miss Marlene Sinclair. Rev. J. D. Marnoch of St. John Presbyterian Church was the speaker. He spoke of current events and their relation to Christian living at the present time. Rev. Pease Montgomery pronounced the benediction.

SUPERIOR PRESBYTERIAL—Superior Presbyterial held a meeting in First Presbyterian Church *Fort William,* November 28th. Mrs. H. J. Loney presided in the chair. There was a very good attendance and the date was set for the Presbyterial Annual Meeting.

MONTREAL AND OTTAWA

Mrs. H. R. Roberts,
580 Kirkwood Ave.,
Ottawa, Ontario.
Press Secretary

BROCKVILLE PRESBYTERIAL — The W.M.S. of *Morewood* entertained the Home Helpers and Mission Band at the home of the President, Mrs. W. C. Hunter, recently. Mr. Douglas Hunter who is a teacher in the Cecilia Jeffrey School for Indians in Kenora told of the work being done there. Lorne Martin, an Indian student, sang and recited.

The Fall Thank-Offering Meeting of the Eliza Dowsley Auxiliary W.M.S. *Prescott* was held in the church hall with guests from Brockville, Spencerville and Ventnor Auxiliaries present. The guest speaker, Mrs. Harold Marr of Spencerville, using color slides, gave a very comprehensive address on "The Problem in Asia." The Explorers Group presented a dramatization of "The Healing of Naaman."

GLENGARRY PRESBYTERIAL — Members of Auxiliaries from Avonmore, Cornwall, Crysler, Finch, Gravel Hill and Monkland, St. Elmo; and Baptist Circle, Sandringham, joined with Moose Creek Auxiliary at their Fall Thank-Offering Meeting held in Knox Church. The call to worship was given by the President, Mrs. J. A. Buchanan. A minute of silent prayer was observed as a tribute to the memory of the late Mrs. A. Caldwell of Cornwall, a faithful worker in her local Society, in Presbyterial and Synodical work. Mrs. John Bell, Finch, brought a message on "Service" and members of Avonmore Auxiliary assisted with the music. The guest speaker Mrs. G. S. Lloyd, Cornwall, Synodical Corresponding Secretary, explained the new system of giving which is to commence in 1956 and took as her subject "Stewardship of Prayer."

MONTREAL PRESBYTERIAL — An interesting conference was held in the Church of St. Andrew and St. Paul, *Montreal,* recently. The theme of the conference was the "Mission of the Church." A panel discussion took place on "What is the Mission of the Church," led by Mrs. C. Ritchie-Bell. Missionaries taking part in the discussion were, Miss Ruby Walker, Regional Secretary, Miss Ellen Douglas, National Missionary, Vancouver, and Miss Isabel McConnell, Reg. N. of India, Overseas Missions. A very informative drama "A Group Executive Works Together," was conducted by Mrs. A. Hooker of Ormston. The missionaries all spoke on the subject "My Share In The Mission of the Church," after which films on National and Overseas work were shown.

SASKATCHEWAN SYNODICAL

CLARA M. DOUGLAS,
WEYBURN, SASK.
PRESS SECRETARY

SASKATOON PRESBYTERIAL — Meetings were held in *Saskatoon* and *Biggar* during Saskatoon's Presbyterial Fall Conference with Miss Geraldine Greer of Formosa, Miss Beryl Miller of Kenora and Miss Georgina Bone, Regional Secretary for Saskatchewan, as their speakers. Representatives were present from Rosetown, Wilkie, Coleville, North Battleford, Biggar and Saskatoon. During the interview the missionaries were televised by the Saskatoon Station.

Parkview W.M.S. of *Saskatoon* had Miss Lily MacArthur, new deaconess for Saskatoon Presbytery, as guest speaker. The young Women's Group were guests at the meeting. A letter from Rev. H. Crump of the Indian Mission, was read, thanking members for the clothing.

REGINA PRESBYTERIAL—Mrs. Edwin Sneath was guest speaker at the Thank-Offering meeting of the evening auxiliary of First Presbyterian Church, held at the home of Mrs. J. McIntosh. Miss J. Johnston conducted the devotions and Mrs. Sneath was welcomed by the hostess. Mrs. Sneath spoke on the W.M.S. Council Meeting held in Toronto and described work being done by missionaries in India and among the Chinese in Montreal and Vancouver.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON,
70 GLEN MANOR DR.,
TORONTO, ONTARIO.
PRESS SECRETARY

TORONTO WEST PRESBYTERIAL — The afternoon auxiliary of Knox Church, *Oakville,* held their Thank-Offering meeting, with Mrs. R. Ledingham, Presbyterial President as the guest speaker. The C.G.I.T. group of Knox Church held a successful Mother and Daughter banquet with Miss M. McCheyne of Toronto as their special speaker. The Evening Auxiliary had Mrs. Arthur Cherry as their guest speaker for the November Thank-Offering Meeting.

Miss Mary E. Whale gave an illustrated talk on her recent visit to India at the joint Thank-Offering meeting of the Agnes Paterson and The Goforth W.M.S. Auxiliaries, of Wychwood Presbyterian Church. Mrs. J. M. Burnett received an honorary Membership Certificate from the Goforth Auxiliary.

The annual Thank-Offering Service of the Alexander W.M.S. of *Norval* Presbyterian Church was held with Mrs. Harold McClure, Presiding.

The guest speakers were Rev. and Mrs. Russel Self, missionaries on furlough from Jhansi field, India. Both Rev. and Mrs. Self were dressed in colorful Indian costumes, and described them. They displayed several intricate and exquisite handiwork pieces, such as wood carvings, toys, tablecloths and scarves. Mrs. Self showed illustrated scripts written in Hindu verse, which is their method of missionary teaching.

Rev. Self pictured India from three standpoints; politically, India has a large population of 360 million people with a yearly increase of five million. The political trend is one-sided. Economically, the average daily income is twenty cents. Agriculture is the chief industry, but there is no modern equipment. Travel is by ox-cart and cycles. The standard of living is very low. Hinduism is the chief religion and all wild animals are worshipped. Religion is one of the chief problems in the economic field because Hindus believe in the re-incarnation of animals.

SAUGEEN PRESBYTERIAL — Conferences on the "Mission of the Church" in *Saugeen* Presbyterial were held in Harriston. Devotionals were taken by members from Drayton, Moorefield, Harriston, Palmerston and Durham. Other conferences were held in Mount Forest

Presbyterian Church, Rothsay, Palmerston and Harriston. All conferences were under the direction of Miss Anne MacEachern, Regional Secretary, Miss Isobel McConnell, Reg. N., Overseas Missionary, Miss Athalie Read, Vancouver Home Missionary.

The Thank-Offering meeting of Knox W.M.S. was held in *Drayton*. Members and friends were present from Rothsay and Moorefield. The film "The Bhils See Christ" by Miss Margaret Kennedy was shown and was enjoyed by all.

ORANGEVILLE PRESBYTERIAL—Sixty girls and leaders from Presbyterian Churches held a rally in *Priceville*. Special guests were five members of the graduating class of the Presbyterian Missionary and Deaconess Training School in Toronto.

Ventry W.M.S. Auxiliary held their Thank-Offering Service, with Mrs. Allen Green presiding. Mrs. D. McLean of Dundalk was guest speaker. She gave a most interesting talk on the work done by herself and her husband among the Indians on Walpole Island in the St. Clair River.

The Daughters of Erskine, of *Dundalk* Presbyterian Church held their Thank-Offering service with Mrs. Cliff Imrie presiding. Miss Hoogstadt of Chesley, a returned Missionary from Africa, was the guest speaker.

Maple Valley W.M.S. held their Thank-Offering meeting and the Devotions were taken by members of the *Hornings Mills* Society. The guest speaker was Miss Inez Penny, home on furlough from Nigeria.

The North Orangeville Presbyterial W.M.S. held their sectional meeting at Swinton Park. Mrs. Paul Rumball introduced the guests, Miss Irene Stringer, Miss E. Douglas and Miss Ruby Walker. Slides were also shown of our W.M.S. work. Greetings were brought by Mrs. Irene Fraser of Dundalk.

Knox Presbyterian W.M.S. *Horning Mills* were privileged in having Reverend and Mrs. Paul Rumball, who spoke on their work among the Koreans in Japan.

Priceville Thank-Offering service was held Sunday morning in St. Andrew's Presbyterian Church. Mrs. Henry Tucker presided. Mrs. Andrews of Hanover, who formerly was a Missionary in British Guiana, gave an excellent address.

PETERBOROUGH PRESBYTERIAL — The Peterborough Presbyterian Conference on "The Mission of the Church" was held in St. Paul's Church. Leaders were Miss Ruby Walker, Miss E. Douglas, Miss Irene Stringer, Miss Ellen Anderson. Panel discussion was led by Mrs. Harold Tate. There were one hundred and fifteen who registered, and thirteen auxiliaries were represented.

BARRIE PRESBYTERIAL—The conference held in Essa Road Presbyterian Church, has been very successful and spiritual with panel discussions led by appointed deaconesses on "The Mission of the Church," and

"Why It Came Into Being." At this meeting Miss Anderson showed slides of her work in British Guiana. Mrs. McEachern of Orillia presented the banner for the highest attendance.

GUELPH PRESBYTERIAL — The autumn conference for adult work was held in Knox Church, *Guelph*. The theme was "The Mission of the Church." Over one hundred women attended, and the leaders who were appointed shared in the presentation of the theme and later in the discussion. Guests included overseas missionaries Miss Ellen Anderson and Miss Irene Stringer, also national missionary Miss Ellen Douglas. The regional secretary, Miss Ruby Walker was also present.

KINGSTON PRESBYTERIAL — The Three St. Andrew's Church Auxiliaries of the W.M.S. held their Thank-Offering meeting with Mrs. Charles Workman presiding. Mrs. C. A. Stuart called the attention of all present to the conference "The Mission of the Church." Major Anderson was guest speaker and gave a most interesting address on Korea and the great need in that country today.

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The Glad Tidings

MARCH
1956
VOL. XXXII

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The Gardens of Gethsemane

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EDITORIAL

THE EASTER MESSAGE

by REV. W. A. CAMERON, B.A., L.L.D., D.D.

THE CROSS has an honored place in the revelation of God to men. It reveals to us the heights to which love can aspire. "Greater love hath no man than this that a man lay down his life for his friends."

It was a wondrous sacrifice, and no one would wish to take away from the greatness of that act. He might have saved Himself, but He chose rather to save others. In that giving up of His life He has not been alone. The Christian Martyrs both men and women, through many centuries have followed in His train, choosing to accept death, often in its most cruel forms, that they might walk the way the Master went.

The message of Calvary is the greatness of the love with which we have been loved. The message of Easter is the transforming power of the Risen Christ. He who was dead lives and behold He is alive forever more.

Two friends were walking along the Emmaus Road when the first day of the week was drawing to a close. Their topic of conversation was what had taken place in Jerusalem during the previous week. They differed in the way they viewed these events. One was pessimistic. "The Chief Priests and rulers crucified Him. This is the third day since His body was laid in the tomb." The other, more hopeful, told of the visit of the women to the tomb and of the Message of the angels. But the retort was "Him thou saw not."

For them Jesus was still in the grave, and they were sad. Men are always sad, if for them the Christ is still dead. They would like to believe that

He had broken the bonds of death. But no one else has since returned from the silence of death and they walk their lonely way unconvinced. They walk and are sad.

But the message of Easter is that He lives, and what a weight of evidence there is to support this belief. None in the company of His friends expected the message of the Easter morning. They hoped that He would redeem Israel. But with His death that hope would have to be relinquished. However there was no change in their feelings toward Him. They still loved Him with as great a love as ever.

The action of the women showed this. Rising a great while before day they made their way to the sepulchre that they might anoint His dead body. His death could not change their love for Him. They admitted that He was mistaken as to what He could do but their love remained unchanged. Thomas doubted. For him the evidence was not strong enough until Jesus stood where he stood. Then the cloud of doubt disappeared and he was able to say "My Lord and My God."

Apart from the fact of the Resurrection, how can you explain the growth of the New Testament Church? His friends went everywhere boldly declaring that Christ had risen. If this were not true, how easy it would have been within such a short time of His death to prove its falsity.

If Christ had not overcome death, how is the fact to be explained that the persecuting Saul of Tarsus became filled with missionary zeal and went everywhere preaching the Gospel of the power of the Risen Christ to save Jew and Gentile from their sin?

Through the Resurrection, defeat was changed into Victory. But the victory was not confined to a point in time. It was a Victory that comes through twenty centuries and which we in our day share. We too become sad as we think of the power of evil in our own day. Man's scientific advance has brought many blessings, but it has also made it possible for man to destroy himself and the world in which he lives.

What does Easter say to our questionings? The message of Easter is that the power of good is stronger than the power of evil and love is stronger than hatred. God has not been defeated. It is for us to enter into that fellowship with the Risen Christ, that to us may come the Victory over the evil which we must fight within us and without. And at the end when life's day is done, we will be able without fear to cross the threshold between the life that now is and that fuller and fairer life where evil has no place. Christ has broken the power of Death.

NIGERIAN NEWS LETTER

At the request of Council Executive, Miss Laura K. Pelton, Director of Overseas Missions, is at present in Nigeria, West Africa, where she is observing the field in which our two missionaries Agnes Gollan and Joan Rochemont are at work.

Miss Pelton is expected home about the middle of February.

AIR TRAVEL has annihilated distance and played havoc with time. In less than a week of taking off in one of T.C.A.'s formidable "Constellations" we have come down at Calabar airport in a trim, sturdy, little W.A.A.C. four-engine plane. It was a fantastic transition from shivering Toronto, almost storm-bound Montreal, 20-degree-below Labrador, chilly, fog-enclosed London to equatorial Africa.

In an effort to keep pace with time as we flew over sea and desert toward the ever-receding East I changed my watch every hour on the hour, or so it seemed to me, but actually upon arrival I found that Nigeria is only six hours in advance of Toronto.

Our flight from Montreal to Prestwick was not entirely uneventful. About half an hour out from Goose Bay over the Atlantic, one of our engines died and we had to return to Goose Bay. Before a safe landing could be effected three thousand gallons of gasoline had to be spilled into the Atlantic. I couldn't refrain from computing the mileage one could have covered with a car on that gallonage.

We had a fourteen-hour stop-over at the comfortable Air Companies' Hotel while the necessary part for repairs was flown from Montreal. When repair work was completed they discovered that the other three engines had frozen up in the below-zero weather of the North. However, at last they were thawed out and we took off for Prestwick.

In Edinburgh we had a morning with the Church of Scotland Secretarial staff and Scottish missionaries on furlough. The same afternoon we spent with some of their Board members in Glasgow.

In London we had most useful and helpful talks with the International Missionary Council Secretary for Africa and the British Council of Churches Secretary for Africa.

On Monday, January 9th, we took off from London in a B.O.A.C. plane for Lagos, Nigeria. Flying over the 1,500 miles of seemingly endless sand desert was a somewhat uncanny experience. That vast stretch of the Sahara, without a sign of life, empty, barren and as yet having defied man's ingenuity, seemed as something without beginning and without end. Nevertheless we flew over it, masters in the air, and descended to earth at Kano, a town at the foot of the desert where life is lived, where good roads have been built and where we had our first glimpse of Northern Nigeria.

Coming into Lagos and on from there to Calabar my first impression was — what a luscious, extravagant growth nature had set before us. It would appear, however, that the luscious promise is far in excess of the actual potential, the soil not being nearly so substantial and rich as it looks.

Most of the country through which we have travelled so far is rolling and hilly terrain with surprisingly good roads along the Cross River and through thick bush.

Our two girls, Joan Rochemont and Agnes Gollan, met up with us at Itu and we leave here in the morning to go on to their post at Arochuku.

Here so much is to be done and so much to be learned about the most effective way in which to do it. Surely God is calling His Church to an all out effort in this part of His vineyard.

Itu, January 14, 1956

Laura K. Pelton.

ANNUAL COUNCIL

Dear Fellow Members:

We are looking forward to our Annual Meeting in Ottawa, our capital city, in May.

Delegates will gather together from Quebec to British Columbia to hear the report of the Council Executive of their past year's stewardship.

We trust we have faithfully carried on the work you entrusted to our care.

We hope you come prepared to take part in the discussion and if you have any problems we will try and help you solve them.

We trust too, that when our opinions vary, as they must do from time to time, there will be a friendship which makes possible frankness and helpfullness.

At this time we humbly ask our members to be constant in prayer, asking guidance for the members of this forty-second Annual Meeting.

Ethel May Adamson.

Easter Service of Worship

by BEATRICE SCOTT

Call to Worship: The Lord is risen indeed;
The grave hath lost its prey;
With Him shall rise the ransomed seed,
To reign in endless day.

Prayer: Jesus, stand among us
In Thy risen power;
Let this time of worship
Be a hallowed hour. Amen

HYMN: 215 — "Jesus Christ is Risen Today! Hallelujah!"

First Reader: Luke 23: 55—24: 9

"He is not here, but is risen." During the past week we have been remembering the suffering and the Cross of Jesus—remembering that He "being in the form of God . . . took upon Him the form of a servant . . . and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Remembering that this was because of our sin, that "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." To-day we rejoice that this same Jesus has overcome death and the grave and is living, is at the right hand of the Father making intercession for us. Let us keep our eyes fixed upon Him, the living Lord. "I know that my Redeemer liveth."

SOLO: (if desired) — "I Know That My Redeemer Liveth."

Second Reader: Jesus said: "Because I live, ye shall live also." (John 14: 19) "I am the resurrection, and the Life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." (John 11: 25, 26.)

The Apostle Paul said: "In that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6: 10, 11.) "That I may know Him and the power of His resurrection, and fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead." (Phil. 3: 10, 11) "Who was delivered for our offences, and was raised again for our justification." (Rom. 4: 25) "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3: 1) "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." (Gal. 2: 20)

As we keep our eyes fixed on the living Christ, may we truly "know Him and the power of His resurrection." Let us appropriate this power by surrendering fully to Him that we may live lives pleasing to Him and serve Him with rejoicing.

PRAYER:

Our Gracious God, we thank Thee that for our redemption Thou didst give Thine only begotten Son to the death of the Cross, and by His glorious resurrection hast delivered us from the power of the enemy. Grant us to die daily to sin that we may say with the apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me," and that in and through us Thy Name may be glorified. We pray through the same Jesus Christ our Lord. Amen.

HYMN: 486 — "Father of Peace, and God of Love."

Benediction: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. (Tim. 1: 17)

BIBLE AND BRIEFCASE

by JEAN S. WALLACE

THIS IS THE STORY of Miss Nellie Smith, accountant and assistant to the treasurer of the Women's Missionary Society (W.D.) who recently had an Honorary Membership presented to her in the presence of the Mildred Gehman Auxiliary of Knox Church, Toronto.

Treasurers may come and go but from 1925 Miss Nellie Smith has kept the books of our society, arranged transportation for missionaries, deputation speakers and delegates to Council as well as innumerable other duties for which Council Executive members have come to depend on her. She is among the first to arrive at the office in the morning and leaves when the job is done without regard for an eight-hour day. As some of her co-workers have said, "she is truly dedicated to her job."

Behind a consecrated servant of Christ is usually a devoted Christian mother who draws her child with her into a close communion with her Saviour. Her mother's influence naturally led Miss Smith to a full commitment of her life to Christian service. It began in Mission Band in the Ontario town of Collingwood, then into leadership of the C.G.I.T. group. In the meantime she was acquiring a knowledge of business until she came to Toronto to widen her experience.

MISS NELLIE SMITH

In 1925 our society had lost most of its missionaries, nearly all its records and all its money. The confusion and bewilderment were almost paralyzing. Miss Nellie Smith came into our office and took hold of the tangle to establish order and put the business affairs of our society on a sound basis. At the beginning she was our office staff, all of it. There was not even any money to pay her. She came to serve entirely on faith.

But a briefcase wasn't the only symbol of her service. For some years she was assistant girls' work secretary on Toronto Presbyterial. Miss Smith organized a Presbyterian C.G.I.T. leaders' fellowship of about one hundred members in which they received leadership training and inspiration. Their enthusiasm and interest were so outstanding under her organization that a large percentage of these leaders yearly attended a week-end camp where they were led in concentrated Bible study and further leadership training along with recreation. When this large group was absorbed into an inter-church association according to the policy of the Presbyterian church she became active in leadership training for members of Young Women's groups and later her desire for service found expression in the Evening Department.

To prepare herself for more efficient service for her master through the Women's Missionary Society, Miss Smith took deaconess training and graduated from the Missionary and Deaconess Training School. Her endeavors as a deaconess have been entirely on her own time outside her important job as accountant in our W.M.S. office.

She is the founder of two groups within the Evening Department. The "Geneva" group is composed of young women from various congregations who in addition to participation in their own church auxiliary meet in the home of Miss Smith for Bible Study, Mission Study and discussion. She also organized The Mildred Gehman Evening Auxiliary of Knox Church, Toronto. The members of which were almost one hundred per cent present to see an Honorary Membership presented to their founder.

The Honorary Membership is the highest honour which can be conferred within the society upon one of its members. It is given for consecrated faithful service over a long period of time. Few are more worthy of this honour than Miss Nellie Smith.

"Not slothful in business, fervent in spirit, serving the Lord."

Romans 12:11.

Tribute from the Treasurer, Mrs. I. G. Sinclair.

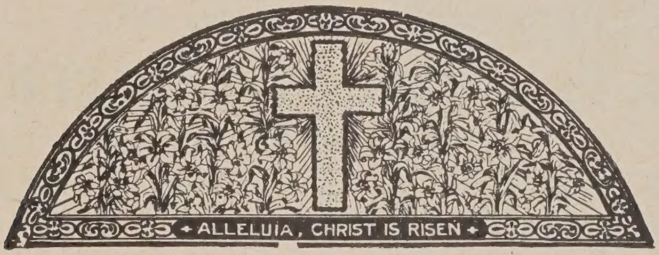
Much could be written about Miss Smith, but our friend would not wish it, for self-effacement is one of her outstanding qualities. Suffice it to mention three of her great "loves" which serve to illustrate her character.

Her first great "love" is for her Master in whose steps she walks with true humility. Her consecrated life and Christian witness have drawn many to her Saviour, and have endeared her to her many associates.

Her second "love" is for the Women's Missionary Society, which she has served most faithfully for 30 years, often walking the second mile in order that the work of the Society might be promoted. Even the smallest item of business is dispatched with an accuracy and a swiftness that amazes one.

Her third "love" is for the missionaries for whom she has a deep concern, both their public and personal welfare. Only God knows her many deeds of kindness, and the endless little things she has done that otherwise might have been overlooked. All have felt the power of her prayerful interest in themselves, and their work. She has rejoiced in their achievements and felt sorrow in their disappointments.

"God fashioned many flowers rare
which to us He lends,
But the sweetest from His garden fair,
Are those He labelled—Friends!"



The Mid-Twentieth Century Mission

The Overseas Committee, in planning its section of the 1956 'Glad Tidings', has agreed that we shall carry a series of four articles on the mid-twentieth century Christian mission.

Roughly the four will be as follows:

1. (in this number) This is a story sketch of the missionary movement from the beginning of the nineteenth century up to 1914. Miss Louise Reith has written this for us and we are indeed grateful to her. The article speaks for itself.

2. By the Rev. H. S. Hillyer, General Secretary of the Baptist Mission Board. In it he will set out the present world situation and the type of missionary work required to meet it.

3. In this article we shall deal somewhat more specifically with the character of the present Christian mission.

4. In this, the last article of the series, we shall attempt to interpret the mind and voice of the younger churches overseas.

Our hope is that you will find these articles interesting and informative and that they will assist us all in our understanding of the present day of the missionary movement.

L. K. P.

WOMEN'S WORLD DAY OF PRAYER

The Corresponding Secretary of the Women's Inter-Church Council of Canada would appreciate receiving reports of all group observances of the Women's World Day of Prayer including pictures of any particularly interesting or colourful groups. The address of the Corresponding Secretary is:

Lt. Col. A. Fairhurst, 241 Ellington Drive, SCARBOROUGH, Ontario.

Offerings from the Women's World Day of Prayer must be sent in separately to the office of the Women's Inter-Church Council of Canada, 97 St. George Street, Toronto 5, Ont.

The following quotations were sent to us by Miss Agnes Dickson to whom we are indebted for the beautiful prayers during 1955.

A PSALM OF THE HELPERS

by VAN DYKE

"The ways of the world are full of haste and turmoil: I will sing of 'The Tribe of the Helpers' who travel in peace—

He that turneth from the road to rescue another,
Turneth towards his goal:
He shall arrive, in due time, by the footpath of mercy—
God will be his guide.
He that taketh up the burden of the fainting,
Lighteneth his own load—
The Almighty will put His Arms beneath him—
He shall lean upon the Lord.
He that speaketh comfortable words to mourners,
Healeth his own heart:
In his time of grief they will return to remembrance.
God will use them for balm.
He that careth for the sick and wounded,
Watcheth not alone:
There are three in the darkness together,
And the Lord is the third.
Blessed is the way of the helpers,
The Companions of the Christ."

"The Vision is meant to prepare for service, and *service* proves the reality of the Vision."

"Mercies are obligations to obedience."

"When God is the source of our strength, we have *sufficient* for every need."

A CHRISTIAN man's life is lain in the loom of time, to a pattern which he does not see, *but God does;* and his heart is in the shuttle. *On one side of the loom is sorrow, and on the other is joy;* and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black as the pattern needs, and in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the *dark and deep colours were as needful to beauty as the bright and high ones.*

Henry Ward Beecher . . .

MISS IDA WHITE

Excerpt From Letter From Miss Ida White

Excerpt from letter from Miss Ida White, Reg. N., who is in charge of one of the mobile medical units on the Bhil field. Miss White makes her headquarters in Alirajpur.

"OUR PEOPLE HERE are busy making preparations for Christmas. They are putting on a drama, "The Birth of Jesus" on Saturday evening and so there is great pounding making the platform and fixing the stage. Apparently the verandah of this bungalow seems to be the best place so we are busy fixing it up. The nursery school is putting on a programme on Thursday. On Monday they are having games and on Tuesday the big Christmas Khanna.

"Bessie MacMurchy is bringing her class down for a field trip to visit this area so we will have them stay with us for two nights next week. We are taking them to our clinics at Sardi and Amkhut. They will also visit Jobat.

"Some of the folk from the Irish Presbyterian Mission are coming in to visit me over New Year's and on January 2nd the Alirajpur congregation go on their New Year's picnic. So you see I won't have time to get lonesome."

Searchlight on the Mission Overseas

Focus on the Nineteenth Century

by LOUISE A. REITH

WE HEAR MUCH ABOUT missions in a changing world. Mission Boards and Missionary Societies are being compelled to study how best to present the unchanging truths of the Gospel of Jesus Christ under the rapidly changing conditions of this "revolutionary world" of the mid-twentieth century.

This series of articles has been planned to help us to understand the changes which have come, how our missionary task has changed and how the Christian Church ever strives to meet the needs of the world in which it finds itself. In this first article we look back to the nineteenth century. What kind of world was it then? What was the outlook of the people? How was the Mission of the Church carried out in that period?

When we think of the nineteenth century we will think of the years between 1815 and 1914. Those were years of comparative peace. Striking changes were taking place within the western world. Beginning in a burst of creative energy, the accumulation of wealth and power, and leading to the rapid expansion of the west and its domination of most of the world. On the whole it was a time of optimism. Plans were made for the elimination of all war and people tended to feel that the "course of mankind was onward and upward forever."

What was the state of the Christian world out of which such progress was coming? Dr. Latourette, the noted historian, makes this statement — "In that Christendom a seeming paradox was seen. On the one hand were the most open large defections from the Christian faith which had occurred since the rise and early spread of Islam and on the other as great awakenings in what may be called Christianity as had ever been known."

The eighteenth century had seen vigorous movements in Protestantism described in such terms as "The Great Awakening" and "Evangelical Awakening." These movements will ever be associated with the names of such men as John and Charles Wesley and Moravian leaders. Missionary Societies were begun as Christians were compelled to feel responsibility for carrying out the Great Commission by such leaders as William Carey who refused to "sit down" and leave the spreading of the Gospel to God alone. At the time of the Reformation and following it, Protestants tended to feel that time was too short before the end of the world "to go into all the world" and that the "Great Commission" was only intended for the disciples who had been with Jesus.

By 1815 these revivals or awakenings in Protestantism were mounting and as more Christian concern for others was aroused, more missionary societies were formed, so that between 1815-1914 Christianity gradually came to have a growing and important place in the world. Thinking in terms of the ages the century 1815-1914 is not so long ago. As Dr. Latourette points out, "We need to remember that most of the missions especially Protestant Missions, were of recent origin and in 1914 had been operating for only a very short time, most of them had been begun in the second half of the nineteenth century. Even by the middle of the twentieth century many of them were less than a century old." In 1914 missionaries could be described as "a thin line over a long front in scores of countries" but "from the standpoint of what was achieved there is every reason for calling the years spanned by 1815 and 1914 the Great Century."

How was the Mission of the Church carried out in the nineteenth Century? We noted that the great movements in Protestantism were associated with names of outstanding men. So it is when we think of the mission work of the churches in

the nineteenth century. When we think of "Missions" in that century we do not think of the work of Boards of Missions, of Missionary Societies or of denominations. We think of individual people. Those were days of spectacular achievement centred in strong, outstanding men and women. Truly "there were giants in those days". It took people of determination, strength of character, courage and boundless faith to go out, without much assurance of support from their home churches, to lands and areas where the Gospel had never been preached and where no church welcomed them. It took people like William Carey who "expected great things from God" and dared to "attempt great things for God."

We find proof of the above within our own Presbyterian Church in Canada. What, or should we not say who, comes to our minds when we think of the mission work of our own church in the nineteenth century? When we think of the beginnings of our mission work in western Canada the challenging words of Dr. James Robertson ring out, "You are going to make a new country; build your foundations for God." There move across our memories such as the Reverend John Black, Fort Garry, Reverend James Nisbet in Manitoba and Saskatchewan, Miss Lucy Baker, Indian Work, Prince Albert, and Dr. David McQueen of Edmonton. They laid foundations in Canada.

Turning to the beginning of our Overseas Missions when we think of the New Hebrides we think of the Reverend John Geddie, Erromango of the Gordons, Formosa of Reverend George Leslie Mackay, China of Reverend Jonathan Goforth, India of Reverend John Wilkie and Doctor John Buchanan, British Guiana of Reverend John Gibson and Reverend J. B. Cropper and in many cases associated with them the sacrifice and heroic service of their wives. Invariably the name of a country, or mention of our church's mission to that country recalls to us the names of people.

In his book "Forward Through the Ages", Basil Mathews described this period of missions as "The Age of Pioneers" in the words—"At the turn of the century, with dramatic speed and over an immense range came what is known as the Second Awakening. It was the result of the heroic obedience of certain virile pioneers to the commands of the spirit of God." The world of the nineteenth century called for these "virile pioneers" to lay foundations; to begin churches on frontiers and in new lands; to begin the training of the people of those lands for the administration of their churches' work. God called people of strength and commanding character. They answered His call. In the articles to follow we shall see how changing world situations call men and women to adopt changing methods and place them in different situations of service but ever call them to share in winning the world for Christ.

The Deaconess Order

by DOROTHY LUKES

WHAT IS A PRESBYTERIAN deaconess? She is a woman who belongs to the order of deaconesses in the Presbyterian Church in Canada. To belong to this order and to be rightfully called a deaconess it is necessary for her to have been approved as to her Christian gifts and character; to have received the diploma of the Presbyterian Missionary and Deaconess Training School for the successful completion of the course and to have been designated by a presbytery within our church after having received a year's appointment.

Does the New Testament give us any scriptural foundation for the office of deaconesses? Evidence to the affirmative is given when Paul recognized Phebe of Cenchrea (Rom. 16: 1, 2,) as a "diakonos" the Greek word meaning deacon. Priscilla is also recognized when she and Aquila more accurately expounded the way of God to Apollos (Acts 18:26). Yes, deaconesses are to be found in New Testament Times. Through the third and fourth centuries the deaconess work flourished but then became obscure and the order of nuns appeared. In the nineteenth century the deaconess movement again came to the fore in Europe and later spread to America. In Canada a form of the work was begun in the Presbyterian Church when in 1897 the Ewart Training Home was established to provide training for foreign missionaries and for a few workers in Canada.

In 1908 the Synod of Manitoba overtured the General Assembly "to set apart an order of women known as deaconesses to serve the church as nurses, visitors, dispensers of charity, and in any other way that might prove to be desirable." At the same time the Presbytery of Toronto asked "that the constitution of the Ewart Training Home be changed with a view to broadening its scope and its support and to approve at the same time, of some method by which graduates might be specially designated by the church when entering this work."

In 1908 the General Assembly had the course of the Ewart Training Home extended to include training for the newly instituted order of deaconesses. At this time the name of the school was changed to the Presbyterian Missionary and Deaconess Training Home. This was changed to the Presbyterian Missionary and Deaconess Training School in 1941.

For the first time in its history the

capacity of the school is taxed to its limit and yet is not large enough to accommodate its students, a number of whom are forced to live elsewhere thus missing the fellowship of the residence. Yet in spite of our record enrollment the demand for deaconesses is still greater than can be met at present.

Candidates for enrollment in the school should be between ages of 18 and 35; be communicant members of our church; should have certificate of good health and their Honour Graduation Diploma (Senior Matriculation) or its equivalent. For such students a three year course is required or one year for university graduates. It is advisable, though not essential, to have had some general business experience before entering the course. Further information may be obtained from our principal.

Mrs. G. D. Ralston, Principal,
Presbyterian Missionary and
Deaconess Training School,
156 St. George St.,
Toronto, Ontario.

New Wing of The Missionary and Deaconess Training School.

COVER PICTURE

OUR COVER PICTURE shows natives tending the Gardens of Gethsemane, the scene of the agony and arrest of Jesus just outside the city of Jerusalem. While Jerusalem is harboring three great religions whose foundations are synonymous with the name of Palestine's greatest city, it becomes a definitely Christian city during the Easter holidays celebrated here by thousands of pilgrims from all over the world. In the tomb of Christ is the place of pious worship heading all the other milestones that mark the beginning and the rise of Christendom.

What Difference in Service?

by ALICE INKSTER

IS IT PECULIAR TO CHURCH service to hold the paid servant somewhat suspect if she happens to be placed in a position of some authority? While sitting with a group of Women's Missionary Society women a while ago we had quite a discussion on this matter. We found ourselves trying to understand the psychology of suspicion which frequently attends the efforts of the paid servant.

The broadening scope of the mission of the Church as we now see it has added considerably to the task of the Council Executive. To cope with the increased volume of work and the necessity for constantly gathering current information, more time is required for the Executive's work than the honorary members have been able to give. Consequently it has been necessary to have full-time service of some members; naturally they have to be paid a salary.

In some quarters there seems to be a strange attitude of mind toward these members as shown in requests occasionally received in the office at 100 Adelaide Street West, such as "Don't send us members of staff for such and such a meeting". I call it strange because it does not obtain toward our clergy.

It ought to be remembered that paid members on Council Executive are members of the Society and contributors to it, who feel that in full time work for the Society they are fulfilling their Christian vocation. Surely this does not mean that thereby their work becomes less trustworthy than that of the honorary members?

In our paid members of staff we have a body of able, highly trained and devoted women of whom we should be proud and whose service is eagerly sought by other communions. It would be regrettable if that service were not used to the greatest advantage in our Society.

CREDIT

In the February issue we omitted to mention that the very fine pictures shown in the story "Behind The Scenes" were taken by, "Photos Unlimited," Montreal, Quebec.

REVOLUTION AND RECONCILIATION

by MARY WHALE

Theme of the Ecumenical Student Conference on the Christian World Mission held in Athens, Ohio, December 27, 1955-January 1, 1956.

WHEN 3,500 STUDENTS gather to discuss the world mission of the Church there is bound to be a flow of ideas, many of them conflicting, but many of them revealing desire for a greater understanding of the world's peoples and of the work of the church among those peoples.

The last week of 1955 a group of students from the North American continent met in Athens, Ohio. Approximately half of these students were young men and women from outside the North American continent, students who have come to the Western world to study almost every known subject. There were a few in the gathering who were non-Christian. The overseas students supplied the background for discussion of the mission of the church. In songs, dances and native costumes the world cultural scene was set before students eager to know more of their fellow men.

It did not take long for the students to recognize the revolutionary state of the world and their young minds were quite ready to accept the revolutionary attitudes that have to be taken to age-long tradition. They could see very clearly the criticism levelled at Christian missions by students from Asia, Africa and South America. What was more important was that not a few of them seemed to recognize that if changes were to come about in the methods the Church takes in its work overseas, they themselves must be prepared to understand what God is calling His Church to do in this day and age.

Reconciliation was not quite so easy a subject to deal with. True, the Christian young people could see that God has provided for His people a reconciliation to Him again through faith in Jesus Christ. But what was difficult to see was that the Christian Church in its several theological responses to God's plan of reconciliation has truly followed God's plan for it. That is to say, students have little patience with the differences which have arisen within the Protestant Church. Yet at this Conference there was a feeling that there must be much more study given to theology by the young people of the Christian Church. There was a definite suggestion that attempts to understand our fellow men across the face of the earth must be a very real attempt based on Biblical study. The thoughts expressed by many of the young people were challenging thoughts and one which we as Church people must consider too if we are to share the students' concern for the mission of the Church.

On New Year's Eve the majority of the young people gathered for a Communion Service. This was held under the direction of the Bishop of the Diocese of South Ohio (Episcopal Church). This service, impressive and meaningful for those who through the waning hours of 1955 and the opening hours of 1956 were dedicating themselves anew to the service of their Master, Jesus Christ, through whom we all are reconciled to God, was an occasion which will be remembered for the lifetime of the participants. We felt a unity in the fellowship of that solemn occasion. But it must be understood that the unity was achieved by the complete submission of those of the Reformed churches to the guidance of the Holy Spirit. We have in our Reformed faith a freedom which brings deep responsibility. Sometimes, in that same freedom, we do not understand the basic beliefs which do divide the Episcopal and Reformed systems. Nothing was pointed up more clearly at the Athens Conference than the fact that these differences go deep within us. It would be folly for us to side step this fact. Our students need to feel in the adult leadership of the Presbyterian Church in Canada, that there is a true seeking for unity, that we are not bound by pride in our Church or by prejudice of any kind. With the students, we need all to share in the questioning for truth concerning the Church of Jesus Christ and how we fit into that Church and serve it.

There were twenty-eight Canadian Presbyterian students at Athens. They reached there from all of Canada's provinces save Newfoundland. Among them were six overseas students. These young people have brought back to their country and to their Church a wider understanding of and a new vision for the mission of the Christian Church.

PRESS SECRETARIES

Since the beginning of the year several items for inclusion in the Synodical News section of Glad Tidings have been received by the editor from individual auxiliaries. Perhaps this is due to new Press Secretaries not knowing the correct procedure.

All news should be sent to the Presbyterial Secretary who will read it carefully and then send on to the Synodical Press Secretary what she thinks important.

After this material from all sources within the Synodical has been received by the secretary, she then edits it and sends on to the Editor what she considers the best presentation of the work in that Synodical.

Formosan choir which sang the song of Thanksgiving.

When Easter Comes . . .

IN FORMOSA

"HA-LE-LU-IAH!" SING THE Formosan congregations, "Jesus Christ is risen Ha-le-lu-iah!" The choirs have prepared special music for this glorious day and white lilies, which have been picked from the mountainsides where they grow wild, have been artistically arranged at the front of the churches reminding the people of the love and beauty He brings to His world. After the service each of the men, women and children in the Lo-tung church is given a cooked duck-egg—a real treat on this happy day.

One year at the Girls' School in Tamsui an Easter pageant was beautifully and reverently given, another year a combined choir — boys from the Boys' School, and girls from the Girls' School prepared a musical service, "A Song of Thanksgiving". This was sung in the auditorium of the Boys' School to a packed audience. The students in their services of Worship at Easter-time often choose to sing, "Joy to the World, the Lord is Come," expressing their joy that Christ lives and reigns and has conquered sin and death.

IN MENDHA, INDIA

IT IS STILL DARK but a light streak shows above the horizon as we leave the bungalow carrying a hymn book and a flash light. At the gate we are joined by others and walk single file along the path through the field. Here and there the lights and the sound of voices reveal where other groups are going in the same direction — to the top of a little hill about one quarter mile away. Soon a group of about twenty Christians gather and the sound of the singing of "Yishu Khrisht ji utha hai, Hallaluyah" (Jesus Christ is risen to-day, Hallelujah!) and other hymns of praise can be heard. As the sun begins to appear, all stand and are led in prayer by Guman Singh Elder. Then all call out, "Yishu Masih ki jai!" (The victory of Jesus Christ!) and hands are shaken all around. So begins Easter Sunday at Mendha.

Preparations have been made all week as Festivals are great occasions in India and the Christians seek to make this a time of spiritual growth and of witness. On Palm Sunday the children march through the village carrying Palm leaves and singing hymns of praise, finally arriving at Sunday School. During the week cottage meetings led by different elders have been held each evening. Good Friday there is a special service in the church, climaxing the week of looking toward the Cross.

At 9 a.m. is the service in the church, which has been decorated with white Easter Lilies from the garden. The folk from the nearby village join with us so there is a large group—men and boys sitting on mats on one side and women and girls on the other. Our thoughts are directed to the resurrected Christ and we are thrilled with the reminder that He said, "Because I live, ye shall live also."

In the evening the Sunday School service, too, is a special one. An Easter story illustrated with the flannelgraph is told to all. There are musical numbers by different groups of children.

Easter for us continues through the week as on Tuesday evening the church is crowded with both Christian and non-Christian folk to hear again and to see pictured on the screen the story of the Cross and the Resurrection. "Yishu Masih ki jai!"

IN BRITISH GUIANA

THE THOUGHT of Easter is uppermost in the mind several weeks before the day actually arrives, for visits must be made to schools, Sunday Schools and women's groups, and the Easter lesson must be taught to all. In order to neglect none, these visits and lessons must be begun early. What a solemn responsibility it is to be entrusted with the privilege of entering into the "holy of holies" as we seek to portray this most vital part of all our teaching, this sacred and glorious event—the death and resurrection of our Lord and Saviour, Jesus Christ.

The choir of Burns Church, Georgetown, must prepare musical numbers to be presented night after night as the congregation meet for their pre-Easter services, beginning with Palm Sunday. Night by night the congregation increases, and when Good Friday is reached, the church is filled to capacity. The white attire of the women, that commonly used at funerals, speaks of our Lord's death. All day long a solemn stillness prevails and men walk the streets in black attire. Saturday, too, is a quiet day. Then early Easter morning songs of triumph and praise reach our ears from the nearby cathedral. At nine o'clock the children meet for their services of joyful praise, but the climax is reached on Easter Sunday night when our largest congregation endeavours to find accommodation in the overflowing church. The note of sorrow mingles with the note of joy as the large congregation, many again in white attire, commemorate the death of our Lord. But the note of joy prevails as we realize once again that "He is Risen". New members have entered upon the new life in Christ, while saints have been strengthened for their earthly pilgrimage by another Easter Day.

IN JAPAN AMONG THE KOREANS

FROM PALM SUNDAY to Easter Sunday prayer meetings are held each morning from 5:00 to 6:00 a.m. During that week the minister, elders, deacons and committees of women visit every Christian and seeker's home. In each home they have a short service of devotion.

The Easter morning service is one of communion and baptism. After the service all have lunch together. It is an hour of good fellowship.

The boys and girls of the Sunday School are given Easter Eggs and Easter cards. The Sunday School presents an Easter drama at the evening service.

IN AROCHUKU, ITU, NIGERIA, WEST AFRICA

EASTER IS a glorious time. The women in the villages sing Easter hymns and choruses the evening before. We hear them as we climb into bed. The women continue singing all night. At 5:00 a.m., the girls from Slessor School come shouting

在日本大韓基督教
西成教会献堂紀念
1949.9.12.

Presbyterian Church at Osaka, Japan.

the good news in song and dance — their performance warms our hearts. When they leave, a chapel service is held with the women on the compound and everyone sets out to bring the good news of the resurrection to the people in the hospital and on the government station. Just as at Christmas the festive season is observed without the adornment of western sophistication and one sees them in all their glory and true purity. Even though there are hard times and discouraging times, we feel that from this land can be born again the Church of old, unadorned by our western culture and with a true zeal and love for the Master who gave His life and rose again that they with us may have life forevermore.

Note:

As we celebrate Easter we are grateful to those who are serving with the Churches in other lands for sharing with us their memories of Easter in those lands. Our thanks go to Miss Geraldine Greer of Formosa, Miss Beatrice Scott of India, Miss Ellen Anderson of British Guiana, Reverend Wenchi Kim of Japan, and Misses Agnes Gollan and Joan Rochemont of Africa for this article.

African Hut.

The Theological Basis of Stewardship

by REVEREND J. B. SKENE, B.A., D.D.

NOTE: In order to assist the women of our groups as they think and plan in terms of Stewardship, the Stewardship Planning Committee arranged to have a series of articles on Stewardship in its various phases in The Glad Tidings. The first in the series is on "The Theological Basis of Stewardship" and appears in this issue. It is by the Reverend J. B. Skene, B.A., D.D., a former Moderator of The Presbyterian Church in Canada.

IT CANNOT BE CLAIMED that Albert Einstein was a Christian, in the accepted or conventional sense, but he came very close to Christian teaching, when he said on one occasion "All that I am, I have received". The Christian adds, that all he has received, has come from God, through Jesus Christ. It follows further, that all that he *has,* he has received directly or indirectly, from the same source. He thanks God for his creation, preservation, and all the blessings of this life, and sees, in them, a divine trust and responsibility for their right use.

One's life on this planet, therefore, is a trust given from God revealed to us by Jesus Christ. The Christian must be faithful to the trust. He cannot be false to it and be true to his Lord or his faith.

But life involves a lot. Talents, capacities, opportunities, personality, and all these added up into body and soul, and we owe it to the Giver to become all that He created us capable of being. We live first unto God, and through that experience, unto ourselves. Life becomes sacramental, in our work, our play, our possessions. We are stewards, entrusted with it all.

Now, as Paul said to the Corinthians "concerning the collection." He turns to this theme naturally and easily, after discussing the Alpine heights of the Christian faith, without any sense of abruptness. Now about that money—for it is part of life—and an important part. In a very real sense, one's money is himself, or herself. It represents, in currency, our earning power, what our work and talents bring us in. It is what society gives us in exchange for what we make, or do, for society. To be sure, the Christian doctrine of vocation teaches us to regard our work as a calling to serve, and through that idea to earn one's living, a necessity laid upon us. But our earning power is something that God has entrusted us with, for life.

It too, is His. It is true that under imperfect human economic systems, and ways, it may not be a fair measure of the true value of our service. There are many anomalies, such as a prize fighter "earning" more in a year than a minister, and men like Pierpont Morgan buying paintings done by artists who did not make much money. But it still remains true that one's money is himself, under present conditions, however imperfect, and its use is a responsibility to God who entrusted us with the power to get it. God, in our creation, and Christ, in our redemption, have made it so. We are not our own, but are bought with a price. We are responsible to God for the use of our money. This is the theological basis of stewardship.

With this truth in mind let us Presbyterians do some very careful and prayerful thinking — and then act accordingly. It will not be long till we shall have all the money we shall need for that measure of Christ's work that is entrusted to us.

Indian Students in Winter.

LIFE IN OUR INDIAN SCHOOLS

by ELSIE CRAITE and IDA WASACASE

OUR INDIAN SCHOOL is an immense building consisting of rooms of various sizes and uses. Being a big building one can imagine that it holds a multitude of children. That it does! There are approximately one hundred and seventy-five children ranging in ages from six to twenty. Including the principal and his wife there are fifteen staff members.

Not all of these one hundred and seventy-five children attend school at the residence. The grades eleven and twelve who number twenty attend the high school in town.

The daily life in the school follows the same pattern from day to day. Breakfast is served at 7:30 a.m., one hour after the rising bell has sounded. Every meal in the dining room lasts half an hour and is supervised by one of the high school students. After breakfast those who have duties in the kitchen, laundry, dining room, or elsewhere attend to them before getting ready for the classes which begin at nine. At 4:45 p.m. what is known as the "Chore Bell" rings summoning the students to their various duties of serving meals, kitchen duty, milking or barn chores. The work list is changed every two months giving the students experience in all departments. At 7:30 P.M. the high school students begin their study which lasts until 9:30. The younger children are all in bed asleep by this time and the high school lights must be out by ten o'clock so we must hurry. Show nights or party nights are of course an exception for all.

The high school group consists of sixty boys and girls. Every year these boys and girls elect a student council and a year-book staff. This council is responsible for the discipline among the elementary and high school students. Among other duties which they are required to do is to plan special parties and activities for the whole group. Our Saturday nights at the school are planned by the student council. In the winter one favorite activity is "mocassin dancing" on our open air rink. Skating to music in the winter takes up a lot of our spare time. Other entertainments on Saturday nights are bingo games, playing various games progressively, an occasional show in town. However, dancing in our auditorium is favoured by all.

Aside from our Saturday night entertainments the only other break in the weekly routine is our "Tuck-shop" which is held every Wednes-

Indian children leaving the school for vacation.

day night. On this night a display of various articles which might be needed by the students is set up in the sewing room. The main attractions are many different kinds of candy, popcorn and ice cream. On this night also our principal takes the opportunity to present to us some educational films.

Most of our high school boys and girls are inclined towards sports. In the winter boys form several hockey teams of different age groups. These teams play against other hockey teams in the surrounding district. Some of the boys who attend school in town join the curling team with the students from town. However skating on our own rink interests all the students. In the months of May and June baseball is the main sport. Both boys and girls form teams and each play according to a schedule, in the surrounding district, against other teams.

Through the good efforts of our principal quite a number of our students have been taking piano lessons for the past three years. As well as piano lessons, each class receives vocal lessons once a week. What we derive from our music and vocal lessons shows itself in our annual concert which is usually held in May. Last May a group of high school boys and a group of girls entered the musical festival held at Binscarth, Manitoba. While we girls ranked second our boys were lucky enough to rank first receiving marks of 85% and 82%, plus a certificate.

The boys and girls also show their interest in singing by taking part in the school church choir. The choir consists of fifteen high school boys and girls who sing a prepared anthem every Sunday evening at our church service. Sunday School is conducted in the morning by one of the staff members or the principal. Some of the high school students take a class of boys or girls and teach them the lesson. Teaching the lesson to the younger pupils gives our high school students the practice they need in addressing a group. Five members of staff and six students conduct classes.

The girls from Grades V to VIII are fortunate enough to be able to take part in sewing classes conducted by Mrs. A. Watson, our sewing matron. When school closes in June all articles of clothing which have been made are sent to Brandon and Portage Fairs to be displayed. These girls show that they have done their best by receiving prizes at both fairs.

As one can see, life in our school follows much the same pattern from day to day. However, one cannot expect tranquility at all times around a crowd of spirited boys and girls, but with the help of our principal and by using our own common sense trivial disturbances are soon overcome. All in all, life in our Indian School is quite interesting and we know that after we have left, each and everyone of us will miss our days there.

C.G.I.T. Group in Indian School.

Boys and Girls!

An Easter Party

by NORMA KENNEDY

IN SCHOOL, Sunday Church School, Explorers and Mission Band you will be learning the Bible story about Jesus Christ rising from the dead. What a wonderful and great event that was for every Christian and all peoples of the earth! As you know Easter time is one of the happiest of all our Christian holidays. Because of that people all over the world do very special things on Easter Monday.

I want to tell you about a party that was held on Easter Monday. It happened in one of our Explorer groups in a city where many New Canadians have come to live. I visited them just as they were having a party. Mrs. Doherty, their leader, told me the children had been planning this party for many weeks. They had invited many of the New Canadian children and asked if they would help them plan the party.

It wasn't just an ordinary party the Explorer group wanted, but an extra special one—a party with an 'international feeling'. They had been hearing their leader talk about all the New Canadian children coming from Europe and now they wanted to make some of them feel at home and welcome in their group. That was how it all started—this party which was to be an Easter Monday one. Children from the Netherlands, England and Germany were only too happy to come to the party and help plan it, (of course their mothers helped a bit). All had brought some special things to teach their new found Canadian friends about what they did in their own country at Easter-time.

The party was planned, John and David, from England, would show everybody how to colour and paint Easter eggs. Elisabeth and Jan from the Netherlands would teach the rest how to play a game with Easter eggs. Marcel, the little German girl, would teach the Explorers an Easter carol. What a party this would be and what a sharing of happy events from other countries!

The Explorer group had been very busy. The Church school room was beautifully decorated. There were little bunnies along the walls, complete with cotton tails. Cut-out cardboard eggs sat in baskets about the room. Everywhere there were signs of an Easter party. The children began to arrive, each with his two or three hard-boiled eggs. John and David came early with their mother to get things ready for colouring the eggs.

I went first to the kitchen to see what all the laughter and noise was about. Everybody seemed to be busy dropping eggs into boiling water and watching them come out coloured. Why, there were pans of red, brown, yellow, and many, many other colours. But that was not all that the boys and girls were doing with the eggs. I moved to the next group of happy excited children for the second step in making Easter eggs. Here John's mother was showing how to draw designs on the coloured eggs. Each of the boys and girls had a pen and was busy taking off some of the colour and making a very pretty pattern. Some of them were drawing rabbits and others were sketching flowers, but, no matter what the design, each had printed his own name on his egg. What fun they were having!

Soon all the eggs were coloured and some had designs on them. It was time to sing. Many of the Explorer songs were sung, "Let Us Sing Together," the Korean folk song "High in the Sky" and "From Lucerne to Weggis Town." But then it was time for our German friend Marcel, to teach one of the carols she sang during the Easter season at home. She said it was a very old song which her grandparents, great-grandparents and many others had sung every Easter. Would you like to hear the words? Then perhaps you could find the music and learn to sing it yourself.

"The whole bright world rejoices now,
    Alleluya, alleluya,
The birds do sing on every bough,
    Alleluya, alleluya.
Then shout beneath the racing skies,
    Alleluya, alleluya.
To Him who rose that we might rise,
    Alleluya, alleluya.
And all you living things make praise,
    Alleluya, alleluya.
He guideth you in all your ways,
    Alleluya, Alleluya."*

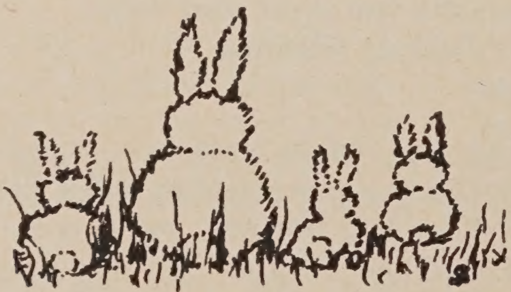
*Oxford Book of Carols.

What a joy it was to sing and to learn new songs! But people can only sit so long and just everybody was wondering when Elisabeth and Jan would teach their egg game. They had not one, but two games to teach us. The first one was called "Eiertikken" and we had to go out on the lawn to play it. Each of us was given a coloured egg and asked to find a partner. We listened to and watched Elisabeth and Jan while they explained how to play the game. Then we went with our partner to some space on the lawn which was not already chosen and began to roll our eggs toward each other. The winner was to be the person who could crack his partner's egg without first cracking his own. By listening to the chatter and cheering from the group of children it was not hard to understand why children of the Netherlands enjoyed playing such a game and how they waited and watched to see which child would be the champion 'egg breaker.'

We didn't play Eiertikken long enough to find out who the champion egg breaker of the Explorers would be. I have a feeling it might have been either Elisabeth or Jan, don't you? Instead Jan had another game for us to play and we all went back into the Church School room. He called it 'Eierfaren' and said it was really a game to be played by mothers and fathers but we might try it. A small tub with an apple floating in it was placed in the centre of the room. Several eggs (about two dozen) were hidden around the room. The children were chosen. One had his hands tied behind his back and was led to the dish of water with the apple in it. The second Explorer at the word 'go' was to start looking for the Easter eggs and put them in a basket while our friend ate the floating apple. The object of the game was to see how many eggs could be found before the apple was eaten. Again we did not play the game until the apple was eaten but put in another apple and chose two more players so most of the Explorers would have a chance to play the game.

At the end of this game it was time to have lunch and then be going home. The mothers of the Explorers had made very special sandwiches and cut them with cooky cutters in shapes of chickens, bunnies and Easter eggs. For dessert we had white ice-cream with a chocolate bunny on the top.

Doesn't that sound like a good party to you? It certainly was and because of that I wanted to share it with you, so that some day you might want to have the same kind of party on an Easter Monday. There may be other New Canadians in your neighbourhood who have different songs and games. They could help you with your planning and you might teach them some of our Canadian games.



OBITUARIES

IN A SOCIETY as large as ours it is inevitable that many of our members will be removed by death. In the past few months such losses have been specially numerous and grievous; many lengthy obituaries have been sent in to our office. We should like to print these but space does not permit.

A ruling as to our policy in the matter of obituaries was authorized by Council Executive on January 24, 1956 as follows:

> "That we only publish obituaries of members and former members of Council Executive (Synodical Presidents are ex officio members of Council Executive) and members and former members of staff, and that all others be included in the information printed in Synodical News."

We hope our readers will understand our situation and in future send obituaries to their Synodical Press Secretaries.

Alice Inkster.

FAY FRASER McTAVISH

IN THE EARLY days of the new year, 1956, our Society lost a former member of staff in the person of Fay Fraser McTavish. Born at Shakespeare, Ontario, she qualified as a teacher in Stratford Collegiate Institute. After teaching for some years, feeling the call to the service of the Church, she left her chosen profession to train as a deaconess in the Presbyterian Missionary and Deaconess Training School. During her years here the foundation was laid for her special sphere of work later in our Church as her field work was among the Chinese. Upon her graduation she was appointed to serve as deaconess in a new cause in North Toronto.

In 1939 she was appointed to full-time service among the Chinese. Here her faithful devotion and loving understanding won for her a very warm and enduring place in the hearts of the Chinese, young and old. After fifteen years of this taxing but rewarding work, Miss McTavish left our staff and returned to teaching—in Port Credit—as long as her health permitted. After a painful illness she died on January 5th.

It is pleasant to think that the funeral service of this modest, retiring, little person was from her old home church, St. Andrew's, North Easthope, and was attended, in addition to friends and relatives, by Presbytery's and Synod's missionary representatives and ministers of The Presbyterian Church in Canada.

We Live In a Martyr Age

by A. NEIL MILLER, D.D.

IN THE PROSPERITY and comfortable complacency of our Canadian homes we are likely to judge our age a time of easy-going materialism, to berate our generation for its lusty appetite for security, and to think of the era of heroes as vanished in the mist-veiled past. *Yet this is an age of martyrs and of heroes.* Future generations, if they are free to speak of it, will remember and glorify this age as one of the great ages of decision and courage.

We may be prosperous and secure and determined to remain so — but elsewhere millions of our fellow men are enduring martyrdom for their political and religious beliefs . . . and a great host of them, for their Christian faith. We do not call them "martyrs". Nevertheless it is their devotion to their convictions and their resistance to tyranny that have exposed them to privation and exile, suffering and death.

We call them "D.P.'s", "displaced persons" or "the dispossessed", but in truth the badge of martyrdom belongs to many of them. Submission to a depersonalizing form of government, acquiescence in the abolition of the forms of religious life to which they were devoted . . . this is the price they have refused to pay for security.

We may not share their devotion to particular beliefs—we may set a low estimate on the number of martyr-exiles and a high estimate on the number of defeated politicians and exposed exploiters—nevertheless millions of "refugees", together with their children of the exile, command our admiration and our sympathetic action. They may be the first line in a battle that may well engulf all of us before this century ends.

Nor dare we forget that among the courageous martyrs and the fugitive wrongdoers are millions of young children, many of them bereft of parents, whose judgments upon humanity — and upon God — are being forged in the bitterness of their personal tragedy.

The Presbyterian Church's annual appeal for Refugee Relief and Inter-Church Aid directs our attention to *people*—to the first victims of this martyr age, thrust out of homes and country more than twenty years ago, and to the latest of the needy ones, a child born today in a D.P. camp "somewhere in Asia".

The need is staggering—no accurate estimate of numbers or needs exists or is indeed possible, but the known figures display a situation calling for liberal gifts—and for a long time to come.

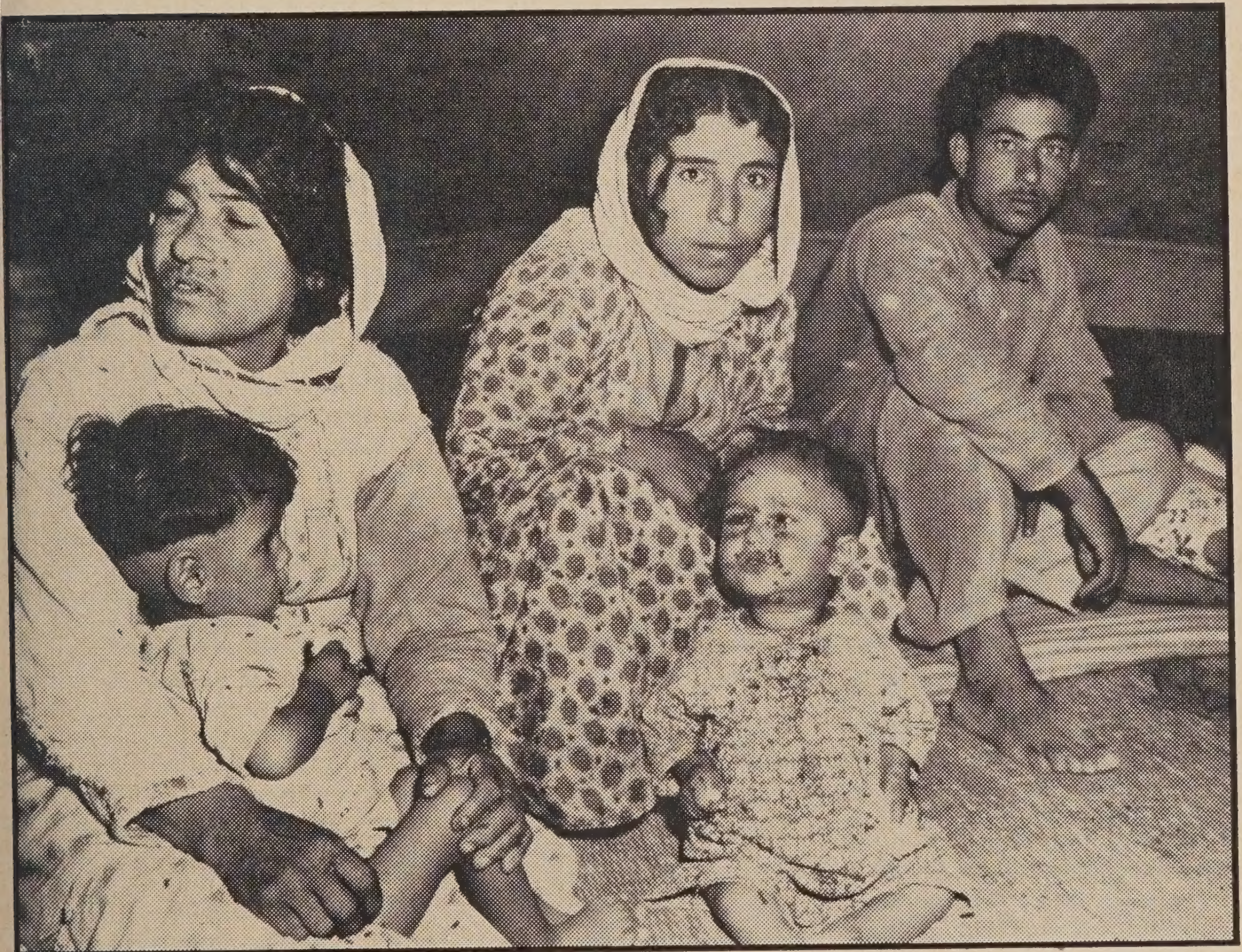
This is the Church's opportunity.

Some we will serve because they are martyrs, with whom we have in common our Christian faith and loyalties. Some we will serve because, though differing in many things, we admire their determination and courage and know our generation's debt to them.

ALL WE MUST SERVE BECAUSE THEY ARE IN NEED—AND WE KNOW OUR DEBT TO CHRIST, THEIR KNOWN OR UNKNOWN LORD. Need alone commends every one of them to our Christian love and liberality.

* * *

Encourage your congregation and its organization to contribute to the General Assembly's appeal for Refugee Relief and Inter-Church Aid. Full information is in the hands of your minister and Session Clerk.



Arab refugees in Palestine.

HONORARY MEMBERS 1954 - 1955

Rose, Mrs. Ethel A.	Calgary, Alberta
Valkenburg, Mrs. L. G.	Strathroy, Ontario
Allen, Mrs. Edgar	Cromarty, Ontario
Boa, Mrs. J.	Toronto, Ontario
Campbell, Mrs. John	Winnipeg, Manitoba
Whitelaw, Miss Jane I.	Woodstock, Ontario
Persson, Mrs. Victor	Toronto, Ontario
Hoag, Miss Clara	Simcoe
Hales, Mrs. Alfred	Guelph, Ontario
Larson, Mrs. Eric	Brockville Presbyterial
Campbell, Miss Marion	Montreal, Quebec
Kennedy, Miss Margaret	Montreal, Quebec
Kennedy, Mrs. David	Whitechurch, Ontario
Parker, Miss Agnes	Montreal, Quebec
Parker, Miss Mary	Montreal, Quebec
McKenzie, Miss Mary Burgess	Montreal, Quebec
Mowat, Mrs. David A.	Toronto, Ontario
Riley, Mrs. A. N.	Cornwall
Munn, Miss Muriel	Montreal, Quebec
Williamson, Mrs. A. B.	Montreal, Quebec
Setterington, Mrs. Beatrice	Leamington, Ontario
Thomson, Mrs. R. Forbes	Hamilton, Ontario
Robertson, Mrs. Charles	Kemptville, Ontario
Mepham, Mrs. Martin	Windsor, Ontario
Ritchie, Miss Mary Neil	Toronto, Ontario
McArthur, Mrs. A. B.	Toronto, Ontario
McDonald, Mrs. Charles	Toronto, Ontario
Skelton, Mrs. J.	Waterdown, Ontario
Carey, Mrs. T. E.	Waterdown, Ontario
Ross, Mrs. Malcolm	Toronto, Ontario
Mooney, Mrs. F. Jelbourne	Ottawa, Ontario
Yates, Mrs. H. George	Toronto, Ontario
Graham, Mrs. John	St. Catharines, Ontario
Parker, Mrs. Fred G.	Thamesville, Ontario
Buckham, Miss Kate	Ottawa, Ontario
Booth, Mrs. John	Toronto, Ontario
Lowther, Mrs. John	Toronto, Ontario
Donnelly, Mrs. W. L.	Ottawa, Ontario
Cochrane, Mrs. Charles C.	Montreal, Quebec
Brown, Miss Clara	Toronto, Ontario
Bradley, Mrs. G. W.	Winnipeg, Manitoba
Maclean, Mrs. W. Gordon	Winnipeg, Manitoba
Morrin, Mrs. Flora	Port Colborne, Ontario
Lynn, Mrs. Joseph	Toronto, Ontario
Ledingham, Mrs. R. B.	Toronto West Presbyterial

Gray, Katherine Alexandra	Toronto, Ontario
Kinnear, Miss Jennie	Niagara Presbyterial
White, Miss Julia G.	Strathroy, Ontario
Percival, Mrs. A. W.	North Bay, Ontario
Hamlin, Mrs. R. A.	Brandon, Manitoba
Harvey, Miss Gertrude	Cobourg, Ontario
Macdonald, Mrs. John A.	Ottawa, Ontario
Walker, Mrs. D. D.	Strathroy, Ontario
Combe, Mrs. W. A.	Niagara Falls, Presbyterial
Brechin, Mrs. E.	Midland, Ontario
Rae, Mrs. John	Toronto, Ontario
Dennis, Mrs. R. P.	Atwood, Ontario
Shaw, Mrs. John	Regina Presbyterial
Adamson, Mrs. F. B.	Campbellford, Ontario
Galbraith, Mrs. F. I.	Hamilton Presbyterial
Drury, Mrs. Ada	Dundas, Ontario
Shoup, Mrs. Barbara	Hagersville, Ontario
Douglas, Miss Ellen	New Westminster, B.C.
Alexander, Mrs. A. G.	Listowel, Ontario
Johnston, Mrs. H.	Toronto, Ontario
Scott, Mrs. W. R.	Woodstock, Ontario
Holt, Mrs. Winnifred	Strathroy, Ontario
Cuthbert, Miss Sarah	Ingersoll, Ontario
Watts, Mrs. C. A.	Thamesville, Ontario
Gray, Jane Beatrice	Toronto, Ontario
Stewart, Mr. Lorne O.	Ottawa, Ontario
Crannell, Miss Jennie G.	Ottawa, Ontario
MacAuley, Mrs. Allan	Maitland Presbyterial
Shepherd, Mrs. Elizabeth P.	Montreal, Quebec
Geggie, Mrs. Thomas P.	Toronto, Ontario
Cross, Mrs. William B.	Toronto, Ontario
Stevens, Mrs. J. E.	Windsor, Ontario
Groves, Mrs. Ernest	Cornwall, Ontario
Cordiner, Mrs. G.	Victoria, B.C.
Robertson, Mrs. James	Verdun, Quebec
McLennan, Mrs. D. Mason	Lancaster, Ontario
Lennox, Mrs. Robert	Montreal, Quebec
Jeffrey, Mrs. E. T.	Montreal, Quebec
Scott, Mrs. John	Ottawa, Ontario
Walker, Mr. Hugh	Vancouver, B.C.
Baird, Miss Thelma	Toronto, Ontario
Gillatly, Miss Jessie	Eversley, Ontario
Chamberlain, Mrs. S. G.	Chatham, Ontario
Rowand, Mrs. Florence	Walkerton, Ontario
Burnett, Mrs. J. M.	Toronto, Ontario
Morrison, Mrs. Jean	Toronto, Ontario
Hutchinson, Mrs. J. S.	Winnipeg, Manitoba
Currie, Mrs. R. D. A.	Waterdown, Ontario
Harvey, Miss Catherine	Montreal, Quebec
Markell, Mrs. H. Keith	Montreal, Quebec
Livingstone, Mrs. Neil	Hamilton Presbyterial
Allan, Mrs. D. M.	Hamilton, Ontario
Cann, Mrs. Carman	Exeter, Ontario
Black, Mrs. Fred	Toronto, Ontario
Bastendorff, Mrs. P. H.	Milverton, Ontario
Metcalf, Mrs. George	Calgary, Alberta
Finlayson, Mrs. F.	Ottawa, Ontario

THROUGH THE SOCIETY

ALBERTA SYNODICAL

MRS. T. E. ROULSTON,
BOX 356,
OLDS, ALBERTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL — The W.M.S. of St. Paul's *Banff,* were fortunate in having as guest speaker for their Thank-Offering meeting, Miss Norma Kennedy, Regional Secretary. Her youthful vivacity and genuine concern for the work added greatly to her words as she spoke of the Mission of the Church. The new slate of officers for 1956 follows: President—Mrs. W. Roberge; Vice-President—Mrs. G. Peddie; Secretary—Mrs. W. Taylor; Treasurer—Mrs. Ada Smith; Glad Tidings—Mrs. S. Peyto; Home Helpers—Mrs. S. Peyto; Visiting Committee—Mrs. E. Ferguson and Mrs. G. Peddie; Study Book — Mrs. M. Sundberg; Press—Mrs. G. Peddie.

EDMONTON PRESBYTERIAL — The Elizabeth Roxborough group led in the devotional at a meeting of the Guild of St. Andrew's, *Edmonton.* With Mrs. Alexander in the chair the various secretaries reported on a very successful bazaar and tea held in November. This is especially encouraging because the Guild is a newly formed one. A Life Membership was presented to Mrs. Jean Ingram in recognition of her faithful service to the church by Mrs. H. G. Marsh. Earlier in the season a Thank-Offering meeting was held by the Margaret Webster group. During the evening Mr. Nugent gave an interesting description of Whitehorse, with films illustrating the progress being made in the northern country.

During the closing months of the past year St. Paul's W.M.S. was saddened by the loss, through death, of two of its Life Members, Mrs. Mary Mathieson Moffatt, age 81, who passed away on August 25th; and Mrs. Nina Lewellyn Whiteman, age 83, who died on December 30th.

Mrs. M. M. Moffatt was a member of St. Paul's Church, Banff, for 45 years, was greatly loved in the community and in the congregation. She was devoted to her church, and to the work of missions, an ardent worker in the Ladies' Aid, and a strong supporter of the British and Foreign Bible Society. St. Paul's Auxiliary will long remember the kindly and cheerful disposition of Mrs. Moffatt and records its sympathy to her two surviving children, Mrs. K. McPherson and Mrs. Charles Moffatt, both of Banff.

Mrs. N. L. Whiteman was the widow of the Rev. A. W. R. Whiteman, who pre-deceased her shortly after the Union movement, passing away in the Ministry at Fort Macleod, Alberta. Since 1940 Mrs. Whiteman had made her home in Banff and was active both in the Ladies' Aid and the Women's Missionary Society. She was a woman of great strength of character, who in spite of being nearly totally blind for many years found grace sufficient for all her needs, and was unfailing in her acts of kindness and generosity. She is survived by one daughter, Mrs. Dorothy Draper of Banff with whom St. Paul's Auxiliary shares deepest sympathy and affectionate memories.

BRITISH COLUMBIA SYNODICAL

MRS. T. FISHWICK,
1639 E. 29TH AVE.,
VANCOUVER 12, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — The fall Thank-Offering meeting of Knox Presbyterian, *Port Alberni,* was held recently when most interesting slides of "India Calls" and "Challenge of the North" were shown. Rev. J. N. Allan opened the meeting and welcomed the visitors. Devotions were conducted by Mrs. Allan and Mrs. Story. Mr. W. C. Hamilton, who loaned and operated his projector, added a surprise showing of his own pictures of Miracle Beach Vancouver Island, and a trip along the P.G.E. Railway in Northern B. C. A duet, "Jesus Calls" was sung by Joy Green and Brenda Hughes.

WESTMINSTER PRESBYTERIAL—The Jamieson Auxiliary of First Presbyterian, *New Westminster,* held their fall Thank-Offering in the new Church Hall with Miss A. G. Hill presiding. Home Helpers gave the devotions and solo. Mrs. M. Clifford, Synodical President, brought greetings and gave a stirring address on the work and workers of the W.M.S., emphasizing that missionary work should begin within ourselves, and then sending forth to others the Gospel message of the love of God and our Saviour Jesus Christ.

A Thanksgiving Rally of Auxiliaries and Guilds of *New Westminster* Churches was held in First Church, with representatives present from First Presbyterian, St. Aidens, Knox and Gordon Auxiliaries. Mrs. M. A. Millar, president of the Hostess Church, presided and welcomed about 85 guests. Devotional service was conducted by Mrs. McGillivray, Presbyterial Evening Department Secretary, and members of St. Aidens contributed musical numbers. Mrs. E. Fox, Presbyterial President, gave a message of inspiration and encouragement.

At the annual meeting of St. Paul's Auxiliary, *Vancouver,* Mrs. J. Rogers was again returned to the presidency. A Life Membership and pin was presented to Mrs. A. M. Kelly. Three senior members, whose membership dates back to 1911 and 1913, were presented with flowers.

HAMILTON AND LONDON

Miss Florence Baxter,
Front Street,
Chippawa, Ontario.
Press Secretary

BRUCE AND OWEN SOUND PRESBYTERIAL — *Chatsworth* W.M.S. not only exceeded its allocation but report having added a number of new members during the year. Congratulations Chatsworth!

Tara and *Allenford* Auxiliaries gave to the Presbyterial a record book wherein may be kept a listing of all Presbyterial living Life Members and also those who have passed away. This is in memory of the late Mrs. Donald MacDonald of Tara Manse, a former Vice-President of the Presbyterial who passed away in 1955.

Wiarton St. Paul's C.G.I.T. had charge of the annual Christmas Candle-Light Vesper Service. The Church was beautifully decorated and the choir assisted with special music.

Southampton C.G.I.T. conducted a similar Christmas Vesper hour with the minister Rev. Dr. Aitken taking for his text, "Let Your Light So Shine."

CHATHAM PRESBYTERIAL — *Leamington* Senior Auxiliary and the Sunshine Circle, used the Christmas Service from *Glad Tidings*. Mrs. S. M. Ferguson told the "Legend of the Black Madonna" to the Senior group, which group reported two hundred and four calls on sick and shut-ins during the year. Mrs. John Jackson read, "The Christmas Flower" to the Sunshine group.

Mrs. Irene Gyorffy presided over the Christmas meeting of the newly organized W.M.S. in the Hungarian Church, *Windsor,* whom we welcome. Lantern slides of Formosa were shown.

The Alex Bartlet group, *Windsor,* presented Life Memberships to Mrs. A. F. Farquhar and Mrs. R. A. Chisholm. The Welcome and Welfare reported four hundred and four calls and the Home Helper Secretary reported eighty calls last year.

Valetta W.M.S. reverently pays tribute to the memory of Mrs. Robert Fletcher who passed away in November. Mrs. Fletcher was not only an ardent W.M.S. worker but was interested in all the departments of Church life and served as Superintendent of the Cradle Roll Department for thirty-five years.

HAMILTON PRESBYTERIAL — The Girls' Explorer Group of *West Flamboro* presented a biblical play depicting the birth of Jesus. Achievement prizes, Explorer Stars and diaries were presented to each by Mrs. Leonard Richards. In tribute to Mrs. George Oswald's long and faithful service as a member and officer, the Senior Auxiliary of St. David's *Hamilton,* will henceforth be known as the "Mary Oswald Auxiliary."

The W.M.S. of McNab Street Church in *Hamilton* met with Mrs. L. D. Learne paying tribute to the late Mrs. George Ballard. Mrs. L. Ballantyne read the scripture lesson and Mrs. R. F. Thomson gave the prayer. A review of missionary work in Canada and Overseas, with emphasis on the work of Mrs. James Dixon, in Formosa, was given by Mrs. Grace Buttram, followed by a social hour.

The Kannawin Senior Auxiliary of *Hamilton* honored Mrs. E. S. Arnold.

St. Paul's Senior Auxiliary, *Nelson,* one of our smaller scattered groups having only four Missionary meetings a year, sent Christmas remembrance to patients in Hamilton Sanatorium and shut-in members of their congregation in addition to the work of their Auxiliary.

LONDON PRESBYTERIAL — A truly devoted servant of her Master and of the W.M.S., Mrs. J. W. Kennedy passed away Nov. 23, at Craigholme, *Ailsa Craig*. Mrs. Kennedy was a member of *Bethel* W.M.S. for many years, holding the meetings in her own home. For several years she was District President. She was one of the few who still retain personal memories of pioneer days and had taken an active part in the community. To those mourning her passing the Presbyterial extends sincere sympathy.

Mrs. H. Kenny, President of Hamilton Road, *London,* W.M.S. was honored with a Life Membership at a recent meeting at the home of Mrs. Charles Pirie, a Charter W.M.S. member.

MAITLAND PRESBYTERIAL — *Wingham* greatly enjoyed hearing Mrs. T. J. McKinney of Teeswater Manse as she spoke of the Presbyterian work in Ireland, from whence they recently came. Lieutenant D. V. Goodridge of the Salvation Army addressed a Christmas meeting. Rev. A. Nimmo installed the incoming officers, on which slate Mrs. Nimmo was named President.

NIAGARA PRESBYTERIAL — St. Andrew's, *Thorold,* is to be the home of the 42nd Annual Synodical, in April, as Niagara is the host Presbytery. Please accept this invitation to attend any sessions possible as there will be many outstanding discussion subjects. There is also, the great privilege of hearing a Missionary, home on furlough. Let us lift up these coming meetings in our prayer devotions.

During the first month of a New Year a kindly Father called to a Heavenly home two great W.M.S. leaders of Niagara Presbytery. On January the seventh, Mrs. Annie Phoebe Hughes, the wife of Rev. J. Lloyd Hughes, minister of old historic St. Andrews Church, Niagara-on-the-Lake; on January the tenth the call came to Mrs. Dickson, widow of Rev. John M. Dickson.

STRATFORD PRESBYTERIAL — Mrs. Russell Ballantyne, President of Stratford Presbyterial, was the Thank-Offering guest speaker of *Caven* W.M.S. A Life Membership was presented to Mrs. Frank Whilsmith and Miss Julia Dunlop received the remaining seals to complete her Membership. An "In Memoriam" Certificate was presented Caven Auxiliary honoring the memory of Mrs. Henry Strang, an Honorary President of the Society for many years. This presentation came from Dr. Margaret Savage, Mrs. Carman Cann and Mrs. Harry Strang, with Mrs. Cann making the presentation.

SARNIA PRESBYTERIAL — Paterson Memorial W.M.S. celebrated a 20th Anniversary with Mrs. F. Gallie of *Forest* as guest speaker. Mrs. Gallie organized this group and in her talk stressed the importance of "Looking Forward in This Day of Opportunity."

Mrs. Robert Bruce, Presbyterial Girls' Work Secretary and Miss Anne MacEachern, Regional Secretary, took part in a Family Night Service in St. Andrew's, *Sarnia,* when three Girls' Groups were affiliated with the Senior Auxiliary, who feel much encouraged as there have been no younger groups for several years.

Guthrie Church, *Alvinston,* had a lovely Christmas W.M.S. programme with Mrs. D. Stuart of the Manse speaking on "The First Christmas Sermon." The Mission Band sang a chorus.

MONTREAL AND OTTAWA

Mrs. H. R. Roberts,
580 Kirkwood Ave.,
Ottawa, Ontario.
Press Secretary

GLENGARRY PRESBYTERIAL — A Life Membership Certificate was presented to Mrs. Percy Marjerrison at a recent meeting of *Gravel Hill* and *Monkland* W.M.S. Auxiliary. The Certificate was presented by Mrs. John McLean and an address was read by Mrs. Garfield Nichols. All members assisted in the Christmas programme taken from *Glad Tidings.*

OTTAWA PRESBYTERIAL — Reports of a successful year were heard from the various Secretaries and Treasurer of St. Giles W.M.S. Auxiliary in *Ottawa.* An Honorary Membership Certificate was presented to Mrs. Farquhar Finlayson, Past President, Secretary and Treasurer. In presenting the Certificates Mrs. J. Logan-Vencta paid tribute to Mrs. Finlayson for faithful and devoted service over the years in the Auxiliary. Mrs. W. G. Brown was elected President for 1956.

SASKATCHEWAN SYNODICAL

Mrs. W. W. Douglas,
307 — 2nd St.,
Weyburn, Sask.
Press Secretary

PRINCE ALBERT PRESBYTERIAL — The three groups of the *Prince Albert* Missionary Society held a combined Thank-Offering meeting in St. Paul's Presbyterian Church with "Thanksgiving" as the main theme. Mrs. L. Cresswell of *Tisdale,* who was a delegate from Saskatchewan to the Annual Council, was the guest speaker and gave an informal account of her experiences.

REGINA PRESBYTERIAL — The C.G.I.T. of First Presbyterian Church in *Regina* presented their National Christmas Vesper service in December, joining with thousands of girls throughout Canada as they worshipped with hymns, reading and prayers. The Nativity story was read by Nan Graham and Rev. Norman D. Kennedy gave a brief address. The service was climaxed with the Candle-Lighting ceremony.

MOOSE JAW PRESBYTERIAL — The *Swift-Current* Women's Missionary Society has had a few highlights in 1955 that it would like to report. An "Indian Night" was held in April with the groups in costumes. In October the Missionary Conference brought inspiration and instruction with Miss Bone, Miss Miller and Miss Greer as leaders.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON,
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PRESS SECRETARY

BARRIE PRESBYTERIAL — The Annual Meeting of Barrie Presbyterial W.M.S. was held in Essa Road Presbyterian Church, *Allandale,* on January 10th, with President Mrs. Wm. McEachern of Orillia presiding. Treasurer, Mrs. C. Abrams, of *Tottenham,* reported the Presbyterial had again exceeded the allocation and thanked the auxiliary treasurers for their splendid co-operation. Mrs. W. W. Campbell, *Stroud,* Children's Department Secretary, reported seven new Explorer Groups and seven new Mission Bands. Mrs. Sayers, *Meaford,* Girls' Organization Secretary, reported successful Fall Rally held in Essa Road Church, Allandale. A new C.G.I.T. group was organized in *Collingwood.* Mrs. Sayers was pleased to report an increase in membership. Mrs. W. A. Stewart, *Victoria Harbour,* Young Women's Secretary, reported two active groups, one at Collingwood, the other at Coldwater. Mrs. Harvey Johnson, *Hillsdale,* Evening Department Secretary, reported an increase in giving. Mrs. D. L. MacDonald, *Orillia,* Home Helpers' Secretary, said she was pleased to give the report for this group as so many kind acts are recorded. She asked that a copy of *The Glad Tidings* be taken by the Home Helper Secretary when visiting, as only a small minority take this magazine.

Mrs. E. Bell of Stroud, Library Department Secretary, reported material sent to shut-ins in Sunnybrook Hospital, Gravenhurst, British Guiana, The Seamen's Mission in Port Arthur and one Auxiliary sent one year's subscription of Glad Tidings to a van. Mrs. A. Tudhop, *Hawkeston,* Welcome and Welfare Secretary, said this is a department of good cheer. Three thousand, two hundred and twenty-three visits were made and many new members added to congregations. Mrs. C. Cumming, *Barrie,* Supply Secretary, reported bales sent to Cecilia Jeffery School in Kenora, Gravenhurst Hospital, Scott Mission. She asked that used clothing sent, be in good repair, zippers working, buttons on and garments clean. Mrs. E. McClung, *Elmvale,* Literature Secretary, reported the recommended study was used by most groups, the Glad Tidings and Record also being used in meetings.

Mrs. A. S. Curr, President of Toronto and Kingston Synodical, was introduced by Mrs. Wm. McEachern and spoke on stewardship. She said God is calling His Church for a purpose in the midst of a world revolution. She added that each group and member should determine its own giving. She asked, "What have you done with your time, talents and material gifts for Christ and His Church? God never asks for anything unreasonable. How will you give account to the Great Steward?" Christ sits today against the Treasury. He sees what we give, so every man shall give according as God has prospered him.

Miss Louise Reith, Toronto, Secretary for Adult Work spoke on "Status of Women in the Church". Miss Reith presented aspects on the ordination of women for the Ministry and Eldership of the Church.

Mrs. Curr conducted the installation service for the new executive. Mrs. J. D. C. Jack, newly elected President, spoke highly of the retiring President, Mrs. Wm. McEachern, and commended her for her appointment on Council Executive.

GUELPH PRESBYTERIAL—The Knox Auxiliary of the W.M.S., *Guelph,* reports with deep regret the loss of two faithful life members during the past year. Mrs. Andrew Scott, who passed away in April in her 93rd year and Mrs. Alfred Holes, whose death took place in July in her 97th year. Mrs. Holes was the oldest member in Knox Church and was connected with it all her life. Both of these members were devoted workers for the Missionary cause.

The *Eden Mills* Auxiliary of the W.M.S. held a banquet for the communicant's class which was held with Mr. Douglas Black as instructor. Rev. D. Crawford Smith, of Guelph, was the guest speaker and Rev. R. H. Armstrong of Acton awarded the prizes.

Knox Presbyterian Church, *Acton,* was the scene of a pleasant and informal gathering when the congregation observed the twenty-fifth anniversary of Miss Ellen Anderson's designation as Missionary. A brief outline of the service of Miss Anderson, who is home on furlough from British Guiana, was given by Mrs. H. L. Bennie. Miss Anderson thanked the congregation for their prayers during the years and spoke of the urgency of missionary work to-day.

The guest speaker at the Thank-Offering meeting of the *Duff's Puslinch,* Auxiliary, was Miss Margorie McKay, deaconess of Knox

Church, Guelph, who spoke on her work with the Presbyterian church van in the Peace River district. A highlight of the meeting was the unveiling of the life membership scroll. A review of the work on it was given by Mrs. C. Ross and one of the oldest members, Mrs. D. Clark unveiled it. Two minutes silence was observed in honor of the twenty-three members who have passed on. The twenty-six names of the living life members were read and each was presented with a corsage. Miss J. Elliott was presented with a life membership certificate. Rev. J. Gordon paid tribute to the work of women in the church and in missionary endeavors, saying that those honored with life memberships had tried to aspire to faithfulness, loyalty and vision. Then he offered the prayer of dedication of the life membership scroll.

ORANGEVILLE PRESBYTERIAL — A beloved member of St. Andrews Presbyterian Church, *Hillsburgh,* Mrs. Charles McMurchy, passed away on November 12th. She was a life member of the W.M.S. and had held office as President and Secretary for a great number of years. She was a very faithful member and will be greatly missed.

The annual meeting of the W.M.S. of Erskine Church, *Dundalk,* was held December 5th. A review of the year's work showed that the organization had a very successful year with a good average attendance at their evening meetings.

The Easter meeting was held in the Church using the programme from the Glad Tidings. At this meeting a film was shown by Rev. D. Sinclair entitled, "On the Road to Emmaus," with Mrs. Norma Ray as the narrator. The autumn Thank-Offering meeting was held in the church. The theme was Thanksgiving, the speaker Miss Penny from Northern Nigeria, who showed films depicting the life of those people. A Home Helpers' meeting was held in the church when Mrs. Wm. Findlay was presented with a certificate. This is the fourth certificate given to Home Helpers in the last few years. The Treasurer reported that the allocation of over $200.00 had been met.

The Thank-Offering Service of the Boothville Mission Band was held in *Swinton Park* Church on Sunday afternon, November 7th. Mr. Charles Jagnandan of British Guiana was guest speaker, and told of the cultural, social and church life of British Guiana. He expressed his sincere personal thanks and the gratitude of the people of British Guiana for the wonderful work the Presbyterian missionaries are doing for the people of his country. A Membership Certificate and pin was presented to Nancy Carson, a Blue Seal to Janet Wilson and Silver Seals to Joan McDonald and Evelyn Campbell. Rev. Paul Rumball presided.

PETERBOROUGH PRESBYTERIAL — The annual meeting of the Peterborough Presbyterial was held in St. Paul's Church, *Peterborough,* with Mrs. A. E. Toombs presiding. Seventeen Auxiliaries were represented. Following devotions and routine business, attention was centred upon three matters for discussion. They were (1) Proposed Revision of the Constitution and By-Laws, (2) Christian Stewardship, (3) The Place of Women in the Church. Discussion was lead by Mrs. Toombs, Miss Ruby Walker, Mrs. Wm. McEachern of Orillia and Mrs. D. T. Diplock of Peterborough. The treasurer, Miss Margaret Lees, reported that the allocation of $6050. was exceeded by more than $100. Officers for 1956 were installed by the Rev. Mr. A. E. Toombs of Campbellford.

SAUGEEN PRESBYTERIAL — The W.M.S. of St. Andrew's Church, *Mount Forest,* assisted by the Fireside Group, held a Thank-Offering meeting with special guests from the W.M.S. and Standfast class of Knox Church. Mr. and Mrs. Paul Rumball, missionaries on furlough from Japan, entertained with pictures, songs and stories, depicting their work among the Koreans.

An interdenominational W.M.S. Rally was held in Knox Church, *Conn,* with four United Church groups, one Anglican, one Baptist and two Presbyterian groups. All groups had studied India. A panel discussion on India was presented by seven women of the various groups who tried to broaden our understanding of India's need of modern mission policy. Following this a very fine film of India, "Where None Shall Thirst," was shown, proving that Christian progress had indeed achieved much under the providence of God in India.

TORONTO-WEST PRESBYTERIAL — The Senior Auxiliary of Runnymede Church, *Toronto,* held a meeting with Mrs. L. B. Beath, Council Executive and Senior Auxiliary secretary as guest speaker. She stressed the fact that we are all missionaries, even although we may not go abroad we can exercise the Gospel of Jesus Christ in our own community. Mrs. Beath also presided at the installation of officers for 1956. The highlight of this meeting was the presentation, by Mrs. J. Sim, of Life Membership Certificates to Mrs. F. Salmon, Mrs. A. E. Steacy, Mrs. A. Sword, Mrs. R. Woodhouse and Mrs. F. Halsall, for faithful work in the society.

During the Christmas season the women of this Auxiliary held a meeting at the Runnymede Hospital, where a worship service was conducted by the president, Mrs. T. Parton. Carols were sung and a Christmas Story recited by a Senior member. At the close of the meeting Christmas gifts were presented to each patient.

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The Glad Tidings

APRIL
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EDITORIAL

THE TEACHING CHURCH

by NEIL G. SMITH

CHRISTIANITY appeals to the mind as well as to the emotions. We are expected to love the Lord our God with all our minds, as well as with all our hearts. St. Paul prayed for his converts in Colossae: "Let the word of Christ dwell in you richly, *in all wisdom.*" The Christian Church has always taught that wisdom is an ally of faith, and that knowledge confirms belief. The Christian not only has a faith to live by, but is able to give a reason for the faith that is in him.

The teaching ministry of the church is carried on through many media. It is carried on in the Christian home, where one generation bears its witness to another of the sovereignty of God and the duties God requires of man. Both in Judaism and in Christianity the teaching function of the home is emphasized. In Israel's law it was written:

> "These words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

Christian parents are likewise admonished, when their children are baptized, to bring them up in the nurture and admonition of the Lord, and to bring not judgment upon themselves by suffering His children, bought with the blood of His dear Son, for lack of knowledge to turn back from Him. So from one generation to another the tradition of faith is handed on, in homes that teach by precept and by example.

A teaching ministry is carried on in the worship of the church. The minister, in our Reformed Church tradition, is a *teaching* elder, called to rule and to teach. Hence it is that churches in the Reformed tradition have shown particular concern over the training of those who are to serve in its ministry. Its ministers are expected to be more than mere pious exhorters. They are expected to be men of sound learning, "apt to teach."

A teaching ministry is carried on in the church school and in the youth activities of the church. To meet the changing conditions of modern home life, where mothers work in offices or factories, and leisure hours are occupied by radio and television and commercial entertainment, it is necessary that instruction given in the homes of the people be supplemented by systematic instruction in the rudiments of Christian faith and practice. There is nothing to be gained by bewailing the changes that have occurred in the pattern of our society. The church must make some attempt to face these changing conditions, and adapt her methods to meet changing circumstances.

A teaching ministry is carried on in the missionary work of the Church. The modern missionary is not simply an evangelist bearing good news. He does bear good news, but he bears it to people who are told that Marxian Communism is good news, to people who are indifferent to promises about a heaven, but are very attracted by concrete promises about a new earth. The modern missionary has to present his gospel to people who are suspicious of western imperialism, and who are bewildered and confused by the discordant clamours of conflicting gospels. Only men and women who are thoroughly trained in their own faith and its basis, can meet objections which are raised against it, and present its claims convincingly.

The teaching ministry of the Church requires the co-operation of all its people. It needs consecrated parents to teach their children and rear them in the nurture and admonition of the Lord. It needs volunteers to teach in the church schools and direct the youth work of our congregations. It needs adults willing to learn, that they may participate intelligently in the far-flung enterprises of the church, and support them by their gifts and prayers. It needs schools and colleges to train those who volunteer for full-time service in its work.

Let each of us find his place in this teaching ministry, and that we may meet our obligations less unworthily, let us pray that the word of Christ may dwell in us "with all wisdom."

What is My Task?

The Stewardship of the Individual

by LAURA K. PELTON

AS I UNDERSTAND MY assignment in this series on Stewardship, I am to deal with the personal aspect of it; that is, how do I live my life in terms of Christian stewardship? Before we can come to terms with Christian stewardship we must settle the question of what we mean by Christianity. Is it a matter of merely accepting the Christian tradition, giving lip service to a creed, or is it a matter of living, dynamic faith?

In conversation one assumes that we will readily acknowledge God as Creator of the universe, that He made man in His own image and provided all things needful for him. We accept thankfully that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We would not deny that Christ is Lord of all life, everything comes under His Lordship.

So much for our profession in terms of creed. The question is how much do we really mean it? Does the fact of God as Creator mean for us that our life is a given thing; we are His creation and as His creation are responsible to Him? Does the fact of our redemption mean for us that we are not our own but that we are bought with a price? Does the fact of the Lordship of Christ mean for us that He is Lord of the world, of the Church, that He is my Lord, and that I am responsible to Him for all that I do and all that I have?

To take seriously God as Creator, Redeemer and Lord for my life means that I am not my master, that my life and my possessions actually are His. In other words, I am only a steward. This does not relieve me of responsibility; it does not make me an automaton, but it imposes upon me the necessity to make all my decisions, to use my possessions, to live my life in a conscious and vital relationship to God. I believe that the weakness in our Christian living today derives from the fact that we are only partly committed in our relationship to God. James S. Stewart, a professor in the University of Edinburgh in his book "A Faith to Proclaim," in the chapter dealing with the decisive relationship, asks the question: "What is our basic need?" and answers it thus, "It is a rediscovery of Christianity as a vital relationship to a living Christ." If our relationship to Christ is not vital and real we shall never treat seriously the matter of stewardship.

A right relationship to God through Christ implies a right relationship to our fellow-men and to the things which we own and use.

Let us now proceed to examine two or three areas of living in which we shall test the meaning of Christian stewardship. First, the matter of time. One of the most familiar phrases in our vocabulary today is "I know I ought to do it and I would like to do it, but I just haven't the time." What is this time we talk about? Do we realize first of all that time is a part of God's creation? It is given for the purpose of the working out of His will in history. It is in time that we are called to glorify God. This means that time is a trust and is to be used in terms of stewardship. It is precious, so when we say we haven't time for this or that we need to cut more deeply under our refusal and ask ourselves "Has this to do with the Glory of God? Could it be that this which I say I ought to do and that I would like to do is what I must do, and that as a Christian must recognize that the time is there and I have to decide how to use it."

The second area which I believe needs some revolutionary re-examination is the matter of our abilities and talents. It is the Christian's duty to discern that with which he has been endowed. We escape many responsibilities and refuse many opportunities through what we delude ourselves into believing is modesty. It is not modesty to deny the talents and abilities that God has given us, neither is there any occasion for conceit. Our responsibility for the use of endowments should be recognition of them and the developing of them to their full potential. In the use of them we shall either accept them as a part of our endowment from God and dedicate them to His honour and glory or we shall treat them as fruits of our own creation and dissipate them for selfish or unworthy ends.

To be specific, suppose someone has a natural gift for leadership, another for organization, another for music, another for writing, are they to be considered to be at the disposal of the person's whims and self-interest, or are they considered as gifts from our Creator to be used for His glory and His purposes?

A third area — the matter of things. If we ignore God as our Creator, then we never have to ask an embarrassing question about how we spend our money in actual living, what we do with our car, who is entertained or not entertained in our home. It is all ours; we can do what we like with it. But if we accept things in terms of stewardship then we are called upon to make very serious decisions about our money, our car, our home and everything over which we have power and of which we have the use.

There would be no problem about finding officers for our auxiliaries and other branches of our Society, church school teachers, choir members, or people for responsible offices in our Church, civic and state life if life were lived in terms of stewardship. There would never be any lack of money for all the various agencies used for the extension of the Kingdom of God if we treated things in terms of stewardship. Remember how Paul put it, "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God; moreover it is required in stewards, that a man be found faithful."

MISS MARGARET WEBSTER

HOW TO USE THIS SPECIAL ISSUE

The educational aspect of the Society's work is a special feature of this issue. We would strongly recommend that members and friends of the Society give serious consideration to this aspect of our work. As you study the articles, the following order of articles will provide a good sequence for your consideration:

—Editorial—"The Teaching Church" .... Page 1
—"Ours is an Educational Task" .... Page 19
—"New Insights on Leadership" .... Page 6
—"The Missionary and Missionary Education" ..... Page 21
—"Let Us Be Taught" .... Page 28

COVER PICTURE

The Cover picture illustrates the theme of the issue. In the picture are members of one family, a mother and three children. For each one the Women's Missionary Society provides missionary education—for Robert, through Mission Band, for Shirley, through an Explorer Group, for Barbara, through the C.G.I.T., and for the mother, through an Adult Group. This family has taken advantage of the education provided by the Women's Missionary Society.

(Photo by John Palmer)

New Insights on Leadership

by FLOY S. HYDE

Editor's Note: The companion articles written by Dr. Hyde — "Leadership is a 'Function of Membership' ", "The Local Leader and His Task" and "The Role of the Professional Educator", point out that every group member at some time shares in the responsibilities of leadership and emphasize some of the major responsibilities and opportunities of the lay and professional leaders. They stress, also, the interrelatedness of the various functions and the unity which makes each one significant.

* * *

I. "LEADERSHIP IS A 'FUNCTION OF MEMBERSHIP' "

We need a new word for "leader." Probably the need arises from the old concept that a leader is a person with very unusual natural powers and developed abilities who goes ahead, clears a path, and provides both inspiration and specific guidance for all those who follow. There is always the need for such persons of vision and executive ability, but there is, also, the danger that a light can be so far ahead on the path that only a few persons can see and follow it.

We may not have a new word for "leader," but we have a new concept of leadership: *Anyone who accepts responsibility in a group* — no matter how small, local, or temporary that responsibility may be — *is a leader*. He should be recognized as such and kept foremost in the thinking of all who would provide assistance relevant for his needs.

In describing this concept in which leadership is a "function of membership," certain adult educators have said recently, "Each member is expected to do his bit and his best in carrying responsibility. What most organizations need is not more presidents and committee chairmen, but more committee members willing to mesh together their varied talents for bookkeeping, copy writing, teaching, or dishwashing . . . If the term 'leadership training' is used, it must be understood as training *for* leadership, not training for present leaders only. Actually, a more accurate term, and one which would keep the goal more clearly in mind, would be 'membership training,' or better still, 'membership education.' "*

The lay leader, like everyone else, has to begin where he is and with what he has. He needs to be encouraged to believe that adults can learn, that the peak of learning ability does not come in the teens but in the late twenties, and that it declines so slowly that any adult can learn anything he wants to learn at any time.

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*Per and Carol Stensland, "All Members are Leaders". This article appeared in Glad Tidings October 1955.

II. THE LOCAL LEADER AND HIS TASK

Nearly every person who reads this article will do so because in his early years certain lay persons had it in their hearts to acquaint him with the rudiments of the Christian faith, to encourage him to join a Christian church, and to become an active, committed follower of Jesus Christ. In addition to his parents, these persons doubtless included Church School teachers, youth workers, church officers, leaders of adult groups — any number of other people — who exerted an influence of which he was scarcely aware. There may have been, also, one very special person who made a difference in the impressionable years. Later, various adult groups offered not only continuing help but opportunity for sharing with other growing persons that which he had himself experienced.

We know that a very large percentage of members come into the church through the gates of the church school. We know, also, that this church school is manned, almost entirely, by voluntary workers. The reason for this is clear. "Protestantism early staked its success on lay leadership — an act of confidence resulting directly from the new emphasis on the dignity and worth of every person. Man no longer required a hierarchy of intermediaries before God; every individual had become a priest in his own right, properly presenting his supplications before his Maker and boldly anticipating such spiritual blessings as were within his ability to receive. Such a faith could have but one result — the development of a sense of responsibility not only for his own status before God but for that of his brother as well. Clearly, it was both the privilege and the duty of man to share in the building of the Kingdom of God and to perform with all diligence those tasks with which the Lord confronted him."*

We remember that the very word "Protestantism" means a fellowship of individuals in which each is testifying to his belief (the original Latin being *pro* plus *testari* — meaning *forth* plus *to witness*). Therefore, every member of the fellowship needs to know not only the meaning of his position but the ways in which he can effectively deal with the issues which arise because of his relationships within the faith and in society at large.

It is in the local church that foundations of Christian faith are laid for most of its members — laid by committed lay persons who witness daily to their belief and way of life. As certain of these lay persons accept definite responsibility within the church, they come to be regarded as local leaders. Certain basic and identifiable characteristics seem common to all these who are called, not to be "saints," but leaders.

—Each volunteer or lay person

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*Floy S. Hyde, *Protestant Leadership Education Schools,* Bureau of Publications, Teachers College, Columbia University, New York, N.Y., Page 1.

is effective only in proportion as he himself is a believing person wholly committed to Jesus Christ and the extension of his kingdom. We have learned not to expect people to take up the difficult task of teaching or leading others unless we are sure of their own unwavering faith, one which holds steady in the face of every difficulty.

—He possesses, also, humility of spirit, a willingness to learn and to serve, and an attitude of discipleship as he dedicates, develops, and utilizes to the full the capacities with which God has endowed him.

—He knows how to work with others in a true group process in which he does not "go it alone" but shares with other persons as they plan co-operatively for next steps in constructive action.

—He knows that whatever he does in the church is not apart from, but a part of, all educative processes — whether in the home, church, or society at large.

Lay leaders are entitled to assistance; in fact, they often fail to accept new responsibilities just because they have not had the assurance that someone will "see them through" the hard places they know lie ahead. They have to feel they are part of a total process in which others are working, and that somewhere in the organization is one person who sees the whole picture, who has necessary skills, who will provide supporting materials, and who will come to the rescue when necessary. Who, more than the professional educator, is qualified for this role?

Also, lay leaders need rather definite and immediate satisfaction to encourage them along the way. This is usually provided in terms of new friendships, broadening horizons, concrete learnings, travel, and a sense of personal significance. Even so, the paths of leadership are so difficult that only the Great Leader who said "Follow me" can effectively turn today's Christian—professional or lay—toward a life of dedicated service. And only the Holy Spirit can sustain the leader in the demanding and yet deeply rewarding way in which "he that is greatest . . . must be the servant of all."

III. THE ROLE OF THE PROFESSIONAL EDUCATOR

The professional educator must trust the motivation and commitment of the lay leader. He must believe that he will do the best he can, and then allow him freedom in which to function. In truly democratic groups — in which all decisions are reached through discussion and agreement among the members — the professional educator must be prepared to take what comes, even if the decision of the group does not correspond with what he personally thinks is best. Only thus can the members know they are trusted; only then can they make their own best personal growth; only then will they become a team working at a task which they regard as their own, not one imposed on them from the top and in which their "voice" is not actually heard.

To suggest ideas, to provide materials, to give personal help when desired, to provide "learning" experiences — such as institutes, seminars, workshops, and discussion groups — these are a few of the tasks of the professional educator. He needs to know how to use varied methods and techniques, but to use them only when the principles of democratic leadership are kept in mind, and when a technique provides a tool and not an unswerving routine.

He needs certainly to remember the requirements of three groups of lay leaders. The *beginners* will require direct on-the-job assistance; the *more-experienced* will appreciate wider opportunities in which they can assist other workers; and the *highly-experienced,* or semi-professional, will need positions of responsibility comparable with their ability and skill.

The old idea of supervision, which someone has lightly described as "snoopervision," has been gone for some time. A more recent definition says that supervision consists of two persons working at a job which is too difficult for one. Of course, this is not all the story. "A good supervisor is one who helps people do the best possible job in terms of what they have to offer."*

Sometimes there are graduations of responsibility in which one person with a great deal of authority works with others who carry lesser loads but who are still "professional." Here, indeed, utmost confidence and trust must prevail, because decisions which do not represent co-operative thinking are a denial of the Christian principles underlying all democratic action. Supervision requires organization, but not restriction. Channels of communication must always be open — up, down, and sideways — and they will be, if the professional educator is warm, thoughtful, sensitive, interested in and concerned for his co-workers. He must be able to see in them certain skills and strengths beyond his own, and be willing to share in a co-operative effort which recognizes that people are not necessarily *either* leaders or followers, but *both* at once .

Lyman Bryson, professor emeritus of Teachers College, Columbia University, New York, has said that the true democrat looks for excellence in all people instead of just looking for excellent persons. Perhaps this insight, more than any other, should be the outstanding characteristic of every professional educator as he works with lay leaders. Then he will set a *person* in the midst, as Jesus did of old, and adapt programmes, techniques, and learning experiences to fit that person's greatest needs.

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*Paula Menkins, "Supervising the Volunteer," *Adult Leadership,* Adult Education Association of the U.S.A., Mount Morris, Illinois, October, 1955, Page 19.

MISS RUBY WALKER

MISS NORMA KENNEDY

OUR CONTRIBUTORS

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Sharing in Canadian Missions

CHURCH EXTENSION

by DAVID McCULLOUGH

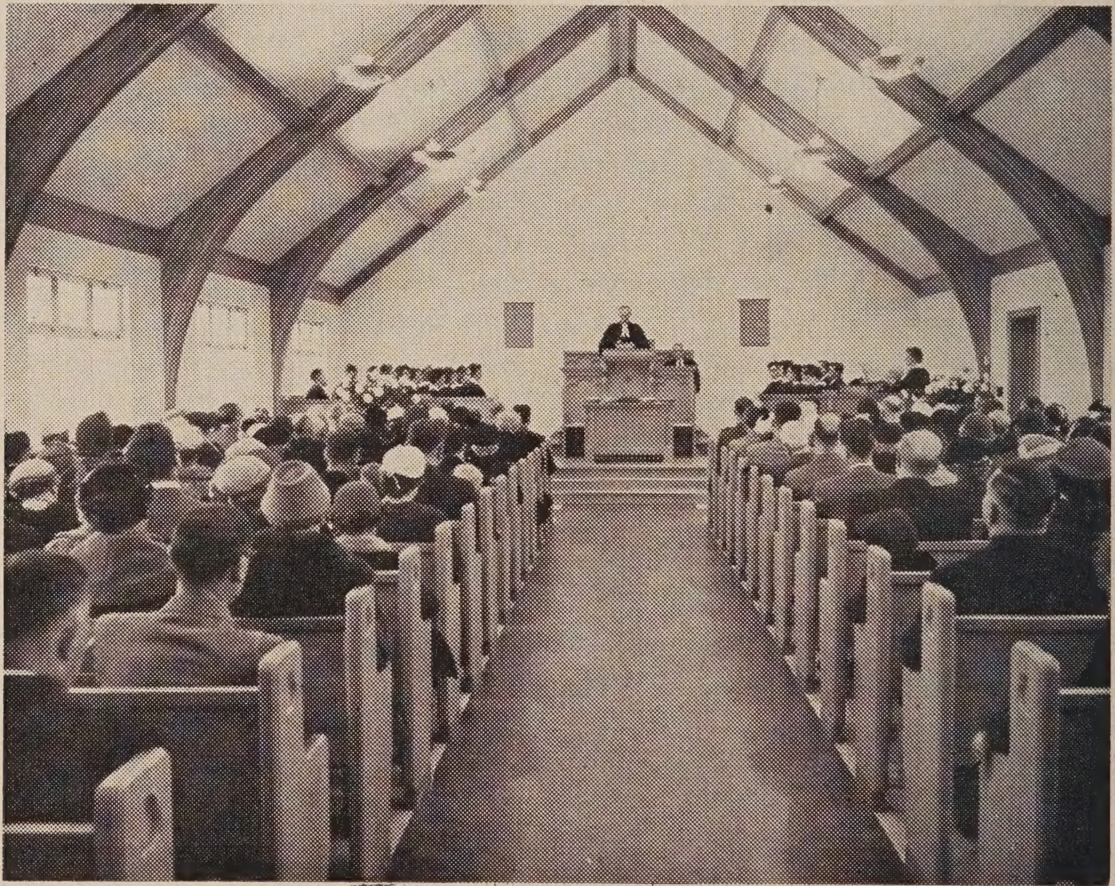
CHURCH EXTENSION is not a new Church program. When the Lord Jesus Christ travelled the highways and lanes of Palestine, He was engaged in Church Extension. When Paul and other leaders of the Early Christian Church journeyed from city to city, they were engaged in bringing Christ to their fellowmen. To the Apostles was given the dazzling vision of a conception of Christ which set Him forth as "The Light of the World" and the Saviour of mankind. The true reason for Christian Missions anywhere is that Christ "came to reconcile the world unto Himself." As He said, "I am come that they might have life." As Christian people, in our time, we are under the compulsion of Christ to carry the knowledge of the redeeming love of God through Christ to the people of all communities and to keep working at this high and holy task of evangelizing and uplifting the human race until the purpose for which God was manifest in the flesh has been realized. All men have a right to the knowledge of His grace and truth and He has the right to reign over them.

Church Extension in our time, however, takes place in a different way from the days in which Christ lived among men because we are living in a very different life-pattern. Far-reaching changes in economic conditions, in social customs, in scientific knowledge and theological thought have taken place since the days of His flesh, but the Gospel remains unchanged. It is still the good news of God's holy love to men in Jesus Christ His Son. Church Extension must be a vehicle of this Evangel.

What does Church Extension mean for the Presbyterian Church in Canada today? Seldom has the Church faced such a challenge as she does today. Population growth (excess of births over deaths in 1951 was 270,568), longer life-span, immigration (791,930 between 1951 and 1955) residential mobility is simply astounding. Communication and transportation facilities make it possible for multitudes of people to live in one place and work in another which is miles away, and also make it possible for them to move into an area at a very rapid pace. A farmer's field may one day be occupied with cattle happily grazing or be filled with wheat lazily waving in the soft, fresh breezes; the next day it may be buzzing with the noise of construction equipment and the shouts of men, and in a few months may become a subdivision complete with a population and all the essential services and luxuries of modern living. Housing construction is continually creating new records in all Metropolitan areas ($602,296,900 in 1953) but particularly in the industrial sectors and thriving market places.

In order to gain some idea of the challenge which our Church faces let us examine a few statistics concerning population.

In 1941 Canada had a population of 11,506,655, which rose to 14,009,429 in 1951; this was an increase of 2,502,774 persons. The population today is in excess of 15,-



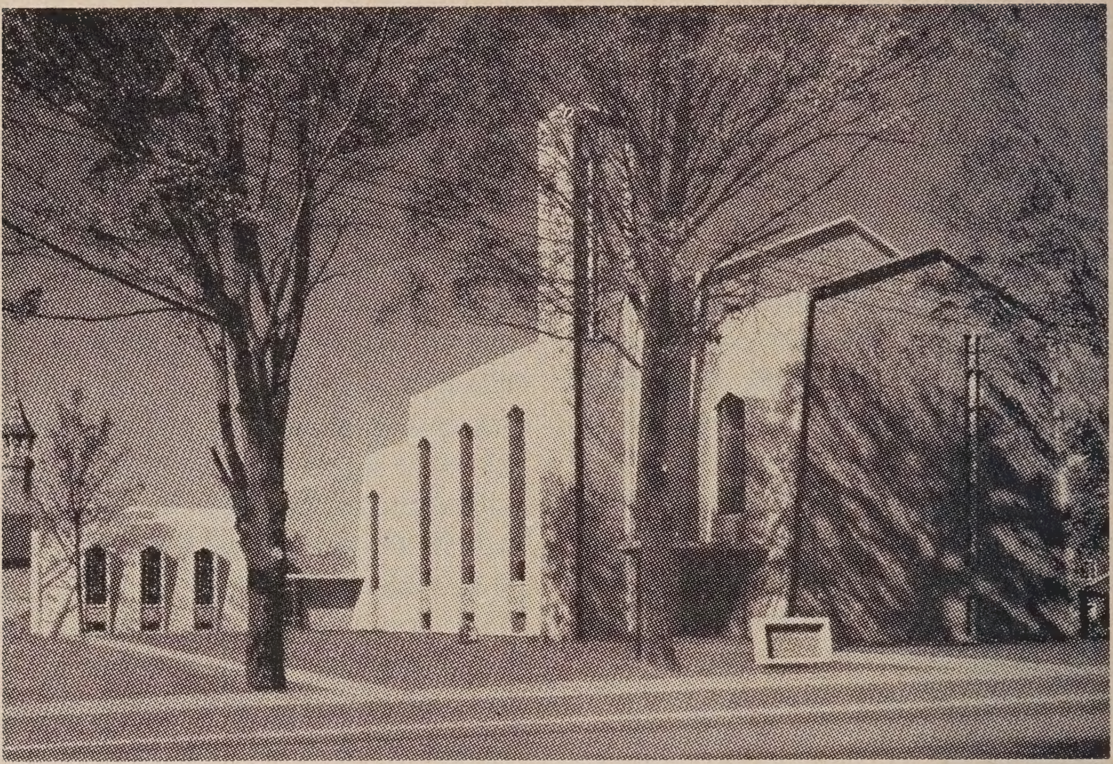
Logan Geggie Church

000,000. The unit for Church planning is households and not individuals because Churches and ministers work in these terms. There were 2,706,089 households in Canada in 1941 and 3,349,580 in 1951, which is an increase of 643,491 in that ten year period. The Department of the Urban Church of the National Council of Churches of America has set a standard for adequate churching of 2,500 people to each Church or 600 households. On that basis, therefore, there should have been organized 1,072 new Congregations of all denominations between 1941 and 1951. Since the Presbyterian membership is considered to be 6% of the population, our Church in that period should have organized 64 new Congregations. The number of households in Canada at September 1, 1955 stood at 3,972,000, which is an increase of 522,420 over the 1951 figure. Again, on the basis of 600 households to a Congregation, 871 new Congregations of all denominations should have been organized, of which 52 should have been Presbyterian. The records of our Church show that between 1941 and 1951, some 26 new Congregations were organized, but 16 were dissolved, which is a net gain of 10. Between 1951 and 1955 our Church organized 35 new Congregations and 9 were dissolved, a net gain of 26. In other words we organized 61 new Congregations and dissolved 25, a total net gain of 36, but had we been keeping pace with the expansion of Canada we should have organized 116 Congregations over the fifteen year period between 1941 and 1955. As of this year we are 80 Congregations short.

What does the future hold? The Department of National Revenue in Ottawa estimates that by 1965 Canada will have a population of 20,000,000 or 4,700,000 households, which is an increase of 828,000 over the 1955 figure. On the basis of 600 households to a Church, this means that if we are to match the growth of Canada in the next ten years we must organize 83 new Presbyterian Congregations or 8 each year, but we are actually 80 Congregations behind, which means we must organize 163 Congregations in the next ten years or 16 each year in order to serve our Presbyterian constituency.

In terms of dollars these 16 Churches, at an average cost of $75,000 each for site, church building, and equipment, represent $1,200,000 expenditure each year. Of this amount the local congregation should raise at least one-third of the cost of its building, etc., arrange a mortgage for one-third with a commercial company, and one-third as a mortgage from the church. On this basis our church should have a minimum Church Extension Budget of $400,000 each year for the next ten years.

With the growth in population there is an increasing economy. For example, in 1953 approximately 356,000 taxpayers earned incomes



Knox Presbyterian Church, Goderich, Ontario

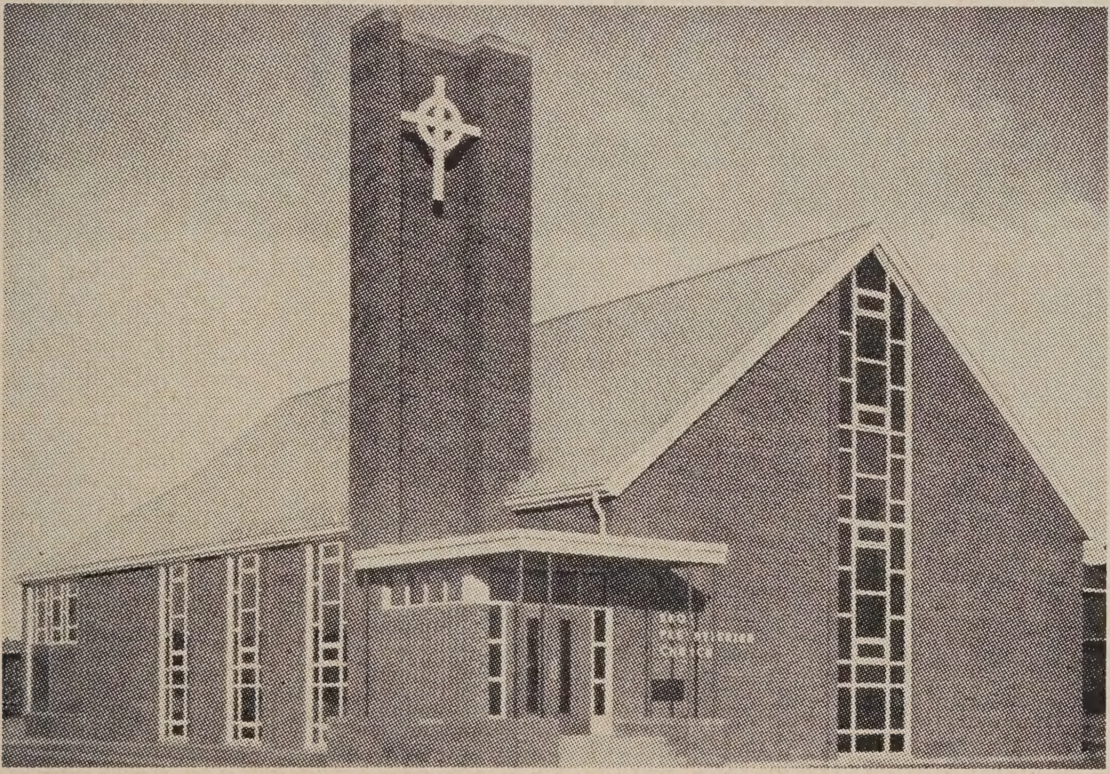
of $5,000 or more. The Department of National Revenue states that by 1965 there will be 1,100,000 taxpayers earning more than $5,000 per year. With these increased earnings there should be increased contributions to the church. God means all His manifold gifts to be part of the common stock. He gives to others for our sake; and to us for the sake of others. When we become Christians, we become debtors to all. How will we finance these 16 new congregations each year—by sacrifice, prayer and faith?

While Canada is expanding, she is also changing in character. The most significant change is the urbanization of the population. In 1871 80.4% of the population lived in the rural areas and 19.58% in the urban centres. By 1921 the distribution of population was almost equal—rural 50.4% and urban 49.6%, but in 1951 the majority of the population lived in urban centres—rural 38.41% and urban 61.58%. This trend will continue as people seek for an easier way of life and it indicates that the church needs to plan for a population that is increasingly clustering in metropolitan centres.

It will take a miracle to organize 16 new Congregations each year for the next ten years, but miracles do not happen without sacrifice. Miracles never happen in a listless church, but miracles never cease in a sacrificial church. When Christian men and women have faith and consecration, are daring and sacrificial for Christ, then miracles begin and great and glorious happenings stagger those who witness. If we give as we are competent to give, we can organize congregations of worshipping and grateful people and bring glory, praise and honor to Christ our King and Head.

The Women's Missionary Society can play an important part in this whole program of church extension by giving active support to it and by making available personnel for organizational work among the new congregations. The Women's Missionary Society has generously made available several deaconesses, but many more are required.

Our church extension program is not a traditional or artificial policy; it is the work of the Holy Spirit, inspiring us to carry the Evangel of Christ into all communities. Our need is to have such a rich, overflowing experience of Jesus Christ and a burning desire to share that redemptive experience that we can go out with all humility and confidence to claim men and women for His service.



Knox Presbyterian Church, Red Deer, Alberta

SOME IMPRESSIONS OF EASTERN NIGERIA

by LAURA K. PELTON

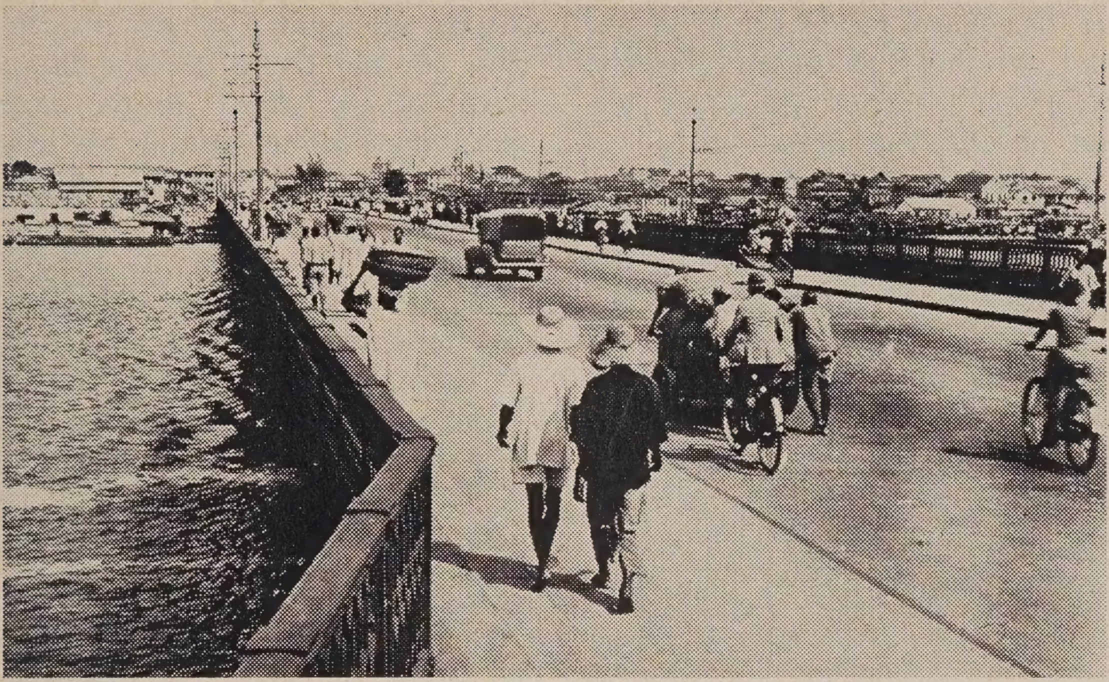
IN ONE RESPECT AT LEAST, Nigeria is like India. Nothing could be said of it that would apply to the whole country.

Someone has said that Nigeria is "Yesterday and To-morrow," having heedlessly slipped over to-day. In a sense this is true.

As you travel for miles through the northern part of Eastern Nigeria along bumpy, dirt roads, over the plains and through the bush, passing scantily clad men and women and naked children carrying everything on their heads from water-jars to heavy loads of kindling-wood—it is yesterday.

When you drive about the beauti-

Maternity Home in Eastern Nigeria



Nigeria, The Carter Bridge connecting Lagos with the mainland

ful city of Enugu, capital of Eastern Nigeria, cosily nestled in a valley surrounded by high hills, with its attractive modern buildings, beautiful flowers, tree bordered avenues, many modern conveniences and numerous smart cars one feels that to-morrow is here.

Every once in a while you come upon a spot under a tree or on the side of a hill where the ju-ju sacrifice has been made, then you visit a zinc mine where all the devices of modern science are extracting the resources of the earth—yesterday and to-morrow for Nigeria.

The Nigerian is naturally happy, despite the fears inherent in his religion, and friendly. We have seen no poverty as one knows it in parts of India and had seen it in parts of China. Here African life is comparatively easy and care-free.

Polygamy is still common. It is not a matter of morality but part of the whole economic system of the "little man" on the farm. The man's wives comprise his labour battalion and appear to him necessary for the maximum yield of his land and the marketing of his produce.

The Church Schools have produced many of the leaders in government and professions and are looked upon with respect and favour by all whose opinion was expressed to us. We have encountered no opposition to the Church nor openly expressed antagonism to Christian faith. But for the African it is a long, hazardous road from ju-ju and tribal customs and loyalties, to the freedom and deeper and larger loyalties of Christian faith.

It is almost impossible to overemphasize the importance of Nigeria in this moment of history for the whole of Africa. With pending self-government the next few years will be watched with anxious interest. If Nigeria succeeds in effecting an orderly and responsible government, in evoking from her people response to the authority of their own leaders and the leaders prove themselves to be wise and just administrators, this country could become the pattern for all Africa. In the experiment the Church could be the leaven which would leaven the whole of society.

In this hour of transition, Nigeria needs the disinterested assistance of Western nations. It needs also on a large scale, far surpassing any previous personnel strength, help from the Western Churches. Here indeed is a place where the Presbyterian Church in Canada can spend itself and not count the cost.

Friendly relations with the population are most important

Ours Is An Educational Task

by MAYDEE F. PAE

EDUCATION in some form has existed since man began his life on earth and begins with the child who needs must be prepared for the particular life before him. It is the developing and cultivating of all his powers enabling him to make use of the information and experience which come to him. Education is directed toward the supplying of need—the broadening of vision to embrace still greater things, and of necessity must be divided and sub-divided so that the individual may develop the abilities and powers which God has given to him. The Women's Missionary Society has an important educational task to perform.

The Women's Missionary Society is a Society within the Church having for its aim and purpose the "uniting of the women, girls and children of the Church in prayer, study and service for the advancement of the Kingdom of God at home and abroad."

A glance at this statement points out our varied constituency with definite methods for work within it and presents a field of service in which we may reach out to the whole world. Looking more closely we see that the achievement of this "Aim and Purpose" is not one of the things which will "just happen."

To bring together women, girls and children, form them into groups, interest them and maintain their interest is a task requiring the constant thought and activities of many people, for whom the Society provides assistance through members of staff who are carefully trained and "committed" to their tasks. Information regarding the whole work "entrusted" to us must find its way into all groups—a constant source of interest without which there would be little growth. Leaders need to know of the information available and how best to use it. This is one of the many reasons why "Conferences" and "Institutes" have been set up, where practical demonstrations, information and inspiration is communicated through lectures and personal interviews by chosen members of staff and of the Society.

These and many other developments have come through the years with the ever-increasing demands of a growing membership and a clearer vision of the world in which we live. To keep abreast of these changes and better to serve the "Aim and Purpose," this division of our work has been entrusted to one Department—that of Organization. *It is an educational task,* throughout.

Beginning with the child, girls and boys in Mission Bands and Explorer groups have programmes prepared especially for them according to age and interest. In the Organization Department we have a secretary for Children's Work to assist in this work.

In the teen-age field we share with the Church in a programme of Christian Education through C. G. I. T. and Girls' Auxiliary groups. In this area of work leadership is given by a Secretary for girls' work.

For the adult groups (Young Women, Evening and Senior Auxiliaries and Affiliated groups) a study is prepared with suitable devotional themes. Books necessary for further preparation and enrichment are selected and reviewed so that the different meetings may be interesting and helpful. This work comes under the guidance of a Secretary for Adult Work.

Regional Secretaries, whose fields lie within the Synodicals, look to the Organization Department for the information and inspirational guidance so necessary to them, as they assist in the formation of new groups and the training of leaders.

This educational work within the Organization Department is co-ordinated by a Director of Organization.

Slowly the work proceeds, but it has always been so in the field of education. "Line upon line, precept upon precept, here a little and there a little"—the fires kindled have not always kindled other fires—lights have sometimes been hidden "under bushels," but we are *learning*. As faithful stewards this knowledge which is ours, this education which we receive, is for our use in order that the Kingdom of God may be advanced at home and abroad.

PICTURES

Throughout the magazine readers will find pictures of members of the staff who are engaged in "Our Educational Task" in the Organization Department:

Executive Director—Miss Margaret Webster, B.A.
National Secretary for Adult Work—Miss Louise A. Reith, M.A.
National Secretary for Girls' Work—Miss Margaret MacNaughton, B.A.
National Secretary for Children's Work—Miss Ada Adams, B.Sc.

Regional Secretaries—

(Toronto and Kingston and Montreal and Ottawa Synodicals)—Miss Ruby Walker.
(Hamilton and London Synodical)—Miss Anne MacEachern.
(Saskatchewan Synodical)—Miss Georgina Bone, B. Ed.
(Alberta Synodical)—Miss Norma Kennedy.

The Missionary and Missionary Education

by LOUISE A. REITH

WHAT IS THE PURPOSE of deputation work? It is one way of carrying out one of the purposes of the Women's Missionary Society "to provide missionary education for all its members." Just what is Missionary Education? Various definitions might be given but that of Harner and Baker in their book "Missionary Education in Your Church" is comprehensive—"Missionary education is the sum of all our efforts to cultivate in children, young people, and adults a Christlike concern for people of every class, race, and nation; an intimate knowledge of how the Christian fellowship is being extended both at home and abroad; and a hearty participation in all endeavours to enlarge this fellowship of Christian faith and brotherhood until it covers the earth." Definitely overseas and national missionaries have a very important role as missionary educators as they go about on deputation work.

"We would like to have a missionary speak to us at our meeting on ————." So read numerous letters and so say many voices over the telephone — all requests which must be considered by the Deputation Committee, a sub-committee of the Organization Committee.

Whom do people mean when they say they want a "Missionary"? Usually one of the workers of our Women's Missionary Society or General Board of Missions who has served on an overseas field of our church; also acceptable as "Missionaries" are those who are serving as national workers in various areas of our church work in Canada.

We realize that missionary work is being done by many more than these two types of missionaries but for the most part it is the rather difficult task of the Deputation Committee to try to make it possible for as many as possible of the members of our groups to hear of the work on our overseas and national fields from the few missionaries representing those fields who are available each year for deputation work. In order to do this fairly a careful record is kept of the places where each missionary has been when on furlough, that the various areas of our church may hear from the different countries over a period of years. To enable as many as possible of our groups to be contacted, and to save time and expense in deputation work, groups are urged to come together for such meetings; missionaries are sent to Presbyterial Rallies, Synodical Meetings; and missionaries are used at Conferences and wherever representatives of groups come together.

How can people get the most from missionaries when they have the opportunity of meeting them and hearing from them? Is having a missionary speak simply a "programme" at one meeting or is it an opportunity to get information which will be used in providing missionary education again and again? In order that the most may be gained from a missionary's visit careful thought and planning should be done in advance. When a missionary is to speak be sure that all the groups in the area know about it, tell them the name of the missionary and the country and field she represents. Suggest that each group think of things they would like to know about the country and the church's work there. The discussion period following an address would be more meaningful and beneficial if people came anxious to find out about things they really want to know. How often we have seen discussion periods fall flat without adequate thought and preparation in advance! If thought and advance preparation have been given by those coming to the meeting as well as by the speaker much can be gained from having a missionary speak to the group followed by a discussion and question period. It is questionable how much is permanently gained by passively listening to speakers and letting it end there.

At the meeting itself there are various methods which can be used to increase the value of the missionary's contribution to missionary education. The following are some suggestions:

—Use the missionary in a panel. The other members of the panel will have prepared questions in advance about the country in which the missionary has served, its problems and needs and the Church's work. The use of such a panel often accomplishes more easily the transition to group discussion.

—Before the missionary speaks have the chairman divide the audience into "Listening Teams" —e.g. the people on the left side to listen particularly for points about which they would like further information; those in the centre for things about the work they might question or disagree with; and those on the right for phases of the work in which they feel more should be done.

—Before the address or showing of pictures have the chairman suggest that people write down questions while the speaker is speaking. These could be collected quickly following the address and given to the speaker or asked from the floor. It is a good idea to have short breaks during the address or the showing of pictures to give the audience an opportunity to jot down questions without missing part of the speech.

—Have two or three people responsible for being an "Audience Reaction Panel," who, during the address will raise questions from time to time which they feel need to be answered in order to clarify the address for the audience.

—Immediately following the address divide the audience into small groups of six or eight people to word the questions they wish to ask. One from each group can then report the questions to the speaker.

—In whatever way the questions are presented to the speaker it is helpful to have them written down on a blackboard as this enables the speaker to answer them more quickly in groups or categories.

—An interview technique could be used in presenting the questions from the audience to the speaker. Have one or two audience interviewers on the platform with the speaker. The questions coming from the audience can be used by the interviewers, who help the speaker through discussion and follow-up questions, to make the answers more concrete.

The above are a few methods which would help to make the most of a missionary speaker at a meeting by creating a more alert audience and consequently one which would take more information back to local groups. These methods could also be used in individual groups when a speaker is at a meeting.

MISS LOUISE REITH

Finally, what use do we make of information gained from a missionary speaker? Members of a group who have heard a missionary and shared in discussions could form a panel to present what they have learned to their own group. If the group is studying the same country as that about which the missionary has told, the information will be relevant; if it was about another country the discussion could centre upon the similarities and differences of the countries and the church's work in them.

Remember when we have the privilege of acquiring information it is our responsibility to share it with others at our meetings and in conversation with friends. We can all be missionary educators and multiply many times the missionary's contribution to missionary education.

1955 Financial Statement

AT A SPECIAL MEETING of Council Executive called on February 16th, 1956, the Financial Statement was presented and accepted. Our hearts overflowed with praise and thanksgiving to our Heavenly Father, for the wonderful way He has blessed and guided our Society and opened doors of opportunity through which we might serve Him.

The following is a summary of the statement presented, the complete statement will appear in the Annual Report:—

RECEIPTS:	
Synodicals	
British Columbia	$ 10,800.00
Alberta	8,642.41
Saskatchewan	6,236.62
Manitoba	8,707.82
Toronto and Kingston	92,540.34
Hamilton and London	87,544.66
Montreal and Ottawa	46,630.00
	$261,101.85
Individual Gifts	4,213.15
Interest	900.00
Individual Subscriptions held for 1956	365.51
	$266,580.51

DISBURSEMENTS:	
National	$ 65,566.34
Overseas	108,785.06
Organization	39,431.67
Visual Education	1,020.00
Student	325.00
Christian Literature	5,500.00
Refund to Ewart Trust Fund	201.33
Grants	4,210.00
Publications	20,299.54
Administration	17,856.87
Council Meeting	5,222.20
Insurance and Taxes	954.06
General Contingency	618.50
	$269,990.57

Less amount set aside from balances on Field to meet Estimates	11,965.00
Expenditure on Estimate	$258,025.57
Payment from Special Gifts	3,477.07
	$261,502.64
Expended from 1953 and 1954 Balances	13,413.06
	$274,915.70

SUPPLY FUND

Receipts:		
Balance, on hand, 31st December, 1954		$ 7,237.33
Synodicals:		
British Columbia	$ 529.75	
Alberta	512.20	
Saskatchewan	314.30	
Manitoba	397.04	
Toronto and Kingston	4,419.87	
Hamilton and London	3,955.98	
Montreal and Ottawa	2,070.98	
		$12,200.12
Women's Association Last Lake, Alberta "Payment on Organ"		25.00
		$19,462.45

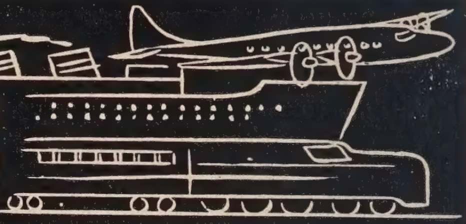
Financially, the year 1955 has been a good one indeed for the Society. As may be noted above, every Synodical has increased its givings; several have exceeded their allocations. To each of you who has made this possible, we would like to say a special "thank you."

We are very much aware that considerable time has been given to prayer during 1955, and that, as a result, the Lord has given the increase. May we never forget that a praying Society is a powerful, prosperous one! Such a monetary interest is indicative of new vision and renewed interest, on the part of the members, in our work. This is admirable, for it makes for a strong and effective witness both at home and abroad.

In 1956, may we remember that "we have no more need to be afraid of the step that is before us, than of the one that is behind us." Therefore, let us go forward boldly in His name.

Helen P. Sinclair, Treasurer.

Comings and Goings



Regional Secretaries Attend Special Meetings

THE PRESBYTERIAN Regional Secretaries (Misses Georgina Bone, Norma Kennedy, Anne MacEachern and Ruby Walker) will be in Toronto during parts of April and May attending the W.M.S. Organization Staff Conferences, the Annual Meeting and Conferences of the Presbyterian Board of Christian Education, and the Staff Conferences and Annual Meetings of the Department of Christian Education of the Canadian Council of Churches. They will also be present at the W.M.S. Council Meeting in Ottawa. The National Age-Group Secretaries (Misses Ada Adams, Margaret MacNaughton and Louise Reith) will also be in attendance at most of these meetings.

It is important that our staff in the Organization Department share in such meetings each year. During these meetings plans for future work in Christian Education, missionary education and leadership training in our Society and our Church as a whole are discussed in detail. The contribution made by the secretaries for the various departments of our work and the various parts of our Society is important. From their experience and close contact with the different areas of the Church they are able to give direction in the discussions in such a way that the plans which result are of maximum usefulness to all who share in them.

For the secretaries who participate, these meetings also provide an opportunity to gather new ideas for their work and fresh inspiration to strengthen them for the heavy responsibilities which they carry.

GLAD TIDINGS MAILING

Had your subscription been an individual one, you would have received your magazine IN YOUR HOME in:

British Columbia	March 22	Quebec	March 18
Alberta	March 21	New Brunswick	March 20
Saskatchewan	March 21	Nova Scotia	March 20
Manitoba	March 20	Prince Edward Island	March 20
Ontario	March 17	Newfoundland	March 22

PRAYER

O God, our Heavenly Father, Who art always more ready to hear us than we are to pray to Thee, reveal Thyself to us now that we may be inspired to worship Thee in spirit and in truth.

We come before Thy throne of grace with hearts full of thanksgiving and praise for all Thy goodness to us. Above all we praise Thee for the gift of Thy Son Jesus Christ and rejoice that in Him is life everlasting.

O Lord, may the glorious dawning of Easter day remain in our hearts bringing us constant joy; and may the remembrance of this season re-awaken in our souls the full realization that Christ died, and conquered death, for us.

Hasten, we pray Thee, Thy kingdom that all may come to the knowledge of Thee and Thy saving truth.

Prosper the work of Thy Church throughout the world we pray, and raise up an increasing number of faithful and effective men and women to serve in Thy name. Grant to all who serve, a sense of Thy abiding presence; give them grace, wisdom, understanding and courage to meet the difficulties of each day.

We would remember before Thee all those who serve in Thy name and under our Church and Society. If it be Thy will may they see the fruits of their work in the building of Thy kingdom. Comfort and encourage them; and keep them in health and safety under the shadow of Thy everlasting wings.

Father in heaven who hast given some talent to each of us, help us to find our place of service. Help us to witness for Thee where we are. Give us the grace and strength to carry out the work to which we are committed. All about us there is work to do; help us to do it. Help us to find Thee in the duties and demands of every day. Renew us with an outpouring of Thy Holy Spirit, and make us fit to carry out our responsibilities in Thy name.

As we are joined together as a Women's Missionary Society to carry on a portion of Thy work, give us clear vision so that we will not fail to see the demands of our time—that we may plan intelligently for the days ahead. Make us faithful witnesses and workers together in Thy Kingdom. As the doors of opportunity are opened to us each day, give us the wisdom to enter them.

Help us, O God, to give of our substance as Thou hast prospered us. Help us to serve Thee more faithfully in every way.

Grant, O Father, the forgiveness of our sins, and with forgiveness grant us grace anew. Abide in us, O Lord, and may we ever abide in Thee.

In the name of Thy Son, our Saviour Jesus Christ, we pray. AMEN.

Let Us Be Taught

by MARY WHALE

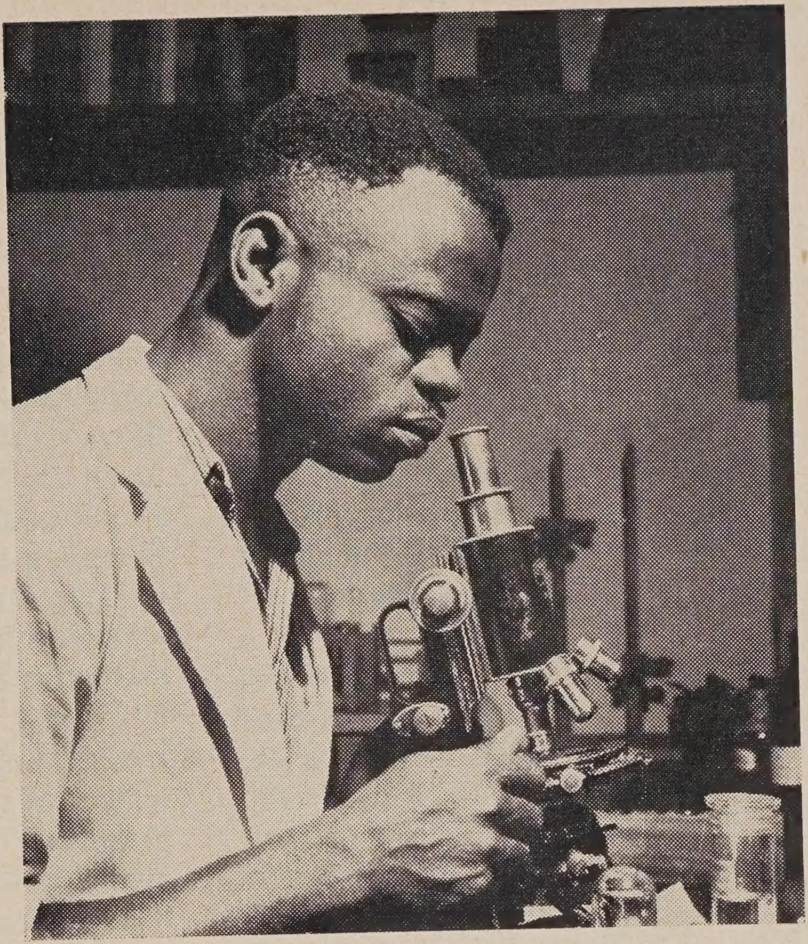
SHAKESPEARE compared the world to a stage — its inhabitants the actors. The famous bard might well have thought of the whirling globe as a school room with God's human creatures paying varying attention to life's lessons as they are revealed to us throughout the ages.

If the world is a giant classroom then the Church must take its place as the Teacher or Principal if you will of an institution that is world wide. Jesus Christ revealed God, but He was Christ the Physician, the Preacher and if you examine His methods carefully, He was very often, Christ the Teacher. Teaching is integral to the whole ministry of the Church.

Thinking of the Church's work overseas, we are increasingly conscious of the place education takes in that whole ministry. Historically, preaching comes first, but the convert to Christianity needs and wants a great deal of training: in Biblical knowledge and Christian discipleship in everyday life. Today as the Church grows in lands where missions have taught the Gospel, the picture in one's mind is not the foreign missionary, standing forth in the village preaching, singing, inviting the people to hear God's call. He stands in the background literally, saying nothing at the meeting, but being a most effective part of the evangelistic team. Back of that meeting there are hours of preparation. The missionary and native evangelist working together, working out the methods they will take in the district they are in, studying the Scripture passages that will be used, or if the people are illiterate, finding some means to bring the Gospel to them in terms they understand. Then when there are enquirers, there is the concentrated teaching process of answering questions, explaining the meaning of Jesus' revelation of God the Father, Creator. Perhaps the evangelists are discouraged, disappointed in the response. Again the missionary must work with his colleague, this time revising methods, correcting errors in approach, repeating again and again the eternal promises of God that He will not fail His children. Here are all the steps in the teaching process — motivation, exposition, application, repetition.

A year ago, one of our missionaries in India was beginning work in a new field in the Bhil area. She and her Indian associates went out all round that village and called on

Thanks to much hard work by both European medical specialists and their African assistants, the end of leprosy is in sight in Nigeria. In this photograph, a research worker is studying smears taken from patients in the laboratory of the Leprosy Research Unit at Uzuakoli, Eastern Nigeria.



people who had had some connection with the Church but who, for various reasons were not constant in their attendance at service. (We would find plenty of excuse for staying home for many lived some miles from the nearest church.) When the round was finished, they found about 30 women who were Christian, who desired to have further knowledge of the Bible, so they worked out a teaching routine. It was a simple Bible study-memory work plan. The women were to have certain amounts of study done within a time limit. Then the missionary and her colleagues or the Indian women alone would make the round again and assign new studies after making the examination.

Other groups of Indian women are doing more and more to help in the practical work of the Churches. For instance, one of the groups on the Bhil field has recently taken on the duty of preparing the elements for communion. They have made a lovely communion cloth and at the communion season they make the bread, boil the raisins for the wine, gather and wash the large leaves which are used as communion cups. This group as the other women's groups, meet regularly. Most of their meeting are study meetings: they are doing Bible study, but gradually with the missionaries' help, they are learning the application of the lessons they learn from the Bible in the regular activity of the Christian community.

When I was in India, I met with women's groups in both our fields. You will be interested to know that I was invited to be "guest speaker" at them all!

Do you know what they all wanted to hear — both in the Bhil field and in Jhansi? How *you* do your work! They know that you have raised money to send missionaries to teach them. They are now at the place, where they want to help the work of the Church materially. So I told them what you do, how you raise money for missions, the work you do with children and girls. They were particularly interested in our Christian education programme in Jhansi and enquired about our girls' programme. There have been two women from the group in Jhansi ordained to the eldership, so you see they are learning not only the teaching of the Bible, (and they do know their Bible!), but they are learning the application of their lessons in churchmanship.

You are familiar with the work in our schools in India, Formosa and British Guiana. As we think of education in this more formal sense, we must look beyond the surface. There is a double or triple barrelled attack being made in every case and it is an educational attack. Behind the day by day class-room procedure there is the subtle teaching of Christian precepts as Christian teachers unfold for their students the wonder of the world about them, as they directly and indirectly teach the love that God has for His people. At the administrative level there is a tremendous process going on these days. As authority is handed over there is a desire to learn the best in teaching methods and in school administration.

Last but not least, medicine is taking to the educational field in Formosa and India. Preventive medicine is being attempted on our fields where it is possible to do it. Our nurses in India are doing a little of this now but want to do much more when there is adequate staff to do it well. Miss Hermanson does it in Formosa and she journeys about not only helping with medical problems but teaching literacy and other things related to Christian life.

If the teaching process stopped in our Christian witness, the spreading of the Gospel would stop, the growing steadily in the knowledge of God and man would stop. Man through all the ages has searched for Truth. The Christian Church must take and keep its place as the chief educator, for its Teacher is Truth and we must continually seek to know Him better.

Stewardship and Your Group

by LOUISE A. REITH

WHAT IS THE following decision of the 1955 Women's Missionary Society Council meaning to your group?

> "Whereas we believe that God is calling His Church to a specific and urgent witness at this particular time in a world searching for a faith in the midst of revolution;
>
> and
>
> "Whereas the opportunities for Christian witness and service concerning the Women's Missionary Society today are unlimited;
>
> and
>
> "Whereas we are convinced that the present givings of the Society in no way represent the potential of our membership;
>
> "Resolved that:
>
> The system of allocations be abolished.
>
> We endorse a principle whereby each individual member and group shall determine its own responsibility in terms of Christian Stewardship and in the light of the Society's estimate for the year."

We would hope that by this time the majority of groups have been visited by a Presbyterial representative who has discussed stewardship with the group and given out the leaflets for group Executives and for the members; that each group has considered its commitment for 1956; and that all members of the group and all women of the congregation have been given a copy of the booklet "Who Me?" We hope that all have read this booklet and considered its contents carefully and prayerfully. If these things have been done members should be thinking more seriously than ever before of their responsibility as Christian stewards. We suggest that group executives immediately secure the above-mentioned leaflets and discuss the subject of stewardship and its meaning for them in their groups.

MISS GEORGINA BONE, B.Ed.

The first discussion on the subject of stewardship should be only the beginning of a consistent effort to keep Christian Stewardship in the thinking of the group not only throughout this year but continuously. All group Executives should make careful note of the things to do "through the year" as listed in the leaflet for group Executives.

If a discussion on stewardship was held early in the year it would be a good idea to follow up with brief discussions frequently, or to set aside another meeting in the middle of the year at which to discuss it again.

To assist in such discussions the following material and questions could be considered.

1. The little booklet "Who Me?" With a copy of this in everyone's hand the questions in it and answers given could be noted and discussed.
2. A discussion of the various questions in "Who Me?" leads inevitably to the final one "What then is *my* task?" To those who are willing to think seriously of stewardship we would suggest a careful reading of the book by Holmes Rolston — *"Stewardship in the New Testament Church"* in which this statement will be found:

"There is a danger that the people of the churches will come to feel that the program of stewardship in the Church is a thinly-veiled attempt to separate them from their money — Stewardship of possessions is only a part of the call of the Church to the stewardship of all of life — A man may give of his wealth without giving himself but no man can give himself to God without letting the surrender of himself carry with it the Lordship of Christ over his possessions."

MISS ANNE MacEACHERN

3. To assist in this broader understanding of stewardship there is a series of articles in the Glad Tidings. Already one has called attention to "The Theological Basis of Stewardship"; the one in this magazine is "Stewardship and the Individual"; others will cause us to think further of the meaning of stewardship in relation to our minds, our time, and our talents as well as to our money.

Having read and thought of these articles at home, the members should be prepared to discuss such questions as the following at meetings:

1. What is the Biblical basis of Stewardship?
2. How does the practice of Christian stewardship strengthen one's relationship to God? to our fellowmen?
3. What difference does it make to an individual to realize "you are not your own," in relation to the use of time, talents, and the sharing and spending money?
4. What difference does Christian stewardship mean to our relationships in the home, church, at work, in the community?

These are but a few of many questions which would arise out of a sincere and thoughtful consideration of stewardship. Some Scripture passages to note: John 3:16; I John 4:11-21, II Cor. 9 (See Phillips' translation).

Hymns—Book of Praise: 552, 556, 583.

Lest We Forget

THE YEARS PASS but they leave their treasures with us! Memory is one of the greatest of these gifts. A member of the Council Executive of the Women's Missionary Society since its re-organization in 1925 now has the privilege of bringing a tribute to its first Treasurer, Mrs. R. C. Donald, who passed away in Toronto on February 12th, 1956.

During the anxious and difficult years immediately following 1925, Mrs. Donald rendered unique service to the Society for she brought to her office those characteristic qualities of courage, faith and loyalty which were so necessary. There was always an uplift in her bright smile, her cheery word, and her friendly greeting; her practical help and interest never failed. When circumstances made it necessary for her to resign from the Council Executive she remained with us as a member of the Board of Trustees until the time of her death.

Because Mrs. Donald gave out so much of happiness to those about her and was so patient and brave in times of increasing physical disability and pain she was the centre of love and care and will be sorely missed. To her sister and brothers and the large circle of devoted family and friends our understanding sympathy is extended. May they, and we remember her, not with sadness, but in gratitude and thankfulness for her example and for what she accomplished. St. Paul in his letter to the Philippians speaks of such women as those "which laboured with me in the Gospel . . . whose names are in the book of life." He also exhorts us—"Rejoice in the Lord alway; and again I say, Rejoice"—"And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

M.L.McM.

Cecilia Jeffrey's Children

by JANET CARRUTHERS

I HAVE ALWAYS LIKED to think of Cecilia Jeffrey as a person rather than a structure, a foster-parent mothering her brood. Her arms reach far beyond the confines of her brick walls. Her aim is to care for and educate her children to take a place in the outer progressive world. To do this she had to strike deep at the roots of the Ojibway and his home life.

As nurse, it was this Indian and his need that was my first love in the work. Sometimes at the beginning I sensed something irreconcilable, unsurmountable in the undertaking that lay ahead. Not that there was lack of vision, for into the Indian's life must come a future but far back along his trail I often looked.

We belonged to two worlds, two cultures separated by years of progress. Not once but many times on a starless night have I been indebted to an Ojibway Indian lad whose unerring feet led through black darkness of bush to a lonely cabin. What he saw to guide by I never knew, but the frost-laden wind and drifting shadows told a story he alone could read. Yes, his was a different world. He called the constellations and heavens by names alien to the text books but he knew the way.

From far back in the Indian's race came pride and superstition. They had lore and legends. I listened to them on the sands of Neongoshing, by flickering camp fires, sick beds and in far flung cabins. It was there I learned to know him, to sense the slant of thoughts that brought questioning lights to his dark eyes.

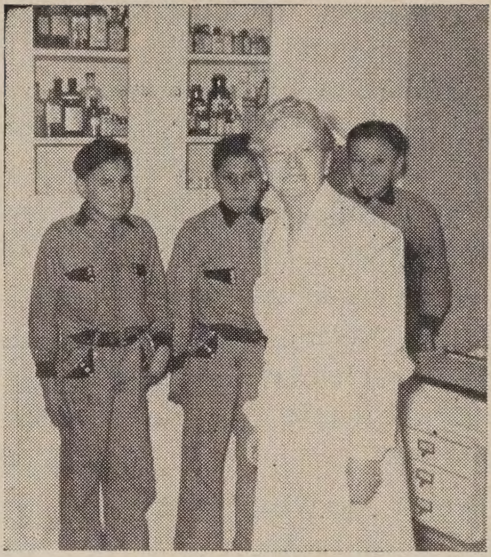
The Great Spirit is the God of the Ojibways. They believe in and honour him. They see him by lonely trails and in the starry skies. Religion is part of their existence.

When they go out in the morning some of the older Indians murmur a prayer to the good Spirit who sent the sun, sometimes they raise their pipes to the earth's four corners and say a "Thank you" to the Spirit who sends the good things of life.

There is a stone frog housed in a log building at "The Angle." Scatterings of tobacco, cedar twigs, tea lie before it, gifts to the Spirit the Ojibway believed dwelt in the crude rock. A deep groove in the earthen floor bears testimony to the many feet that have paid homage.

Above the village at Shoal Lake there is a Tender Bird. It has been cut from a spruce block, spotted with red and white paint, "blessed" and mounted high on a pole above the village by the medicine-man. A miniature also stands behind some tents and cabins. They are presumably guardians of the village souls.

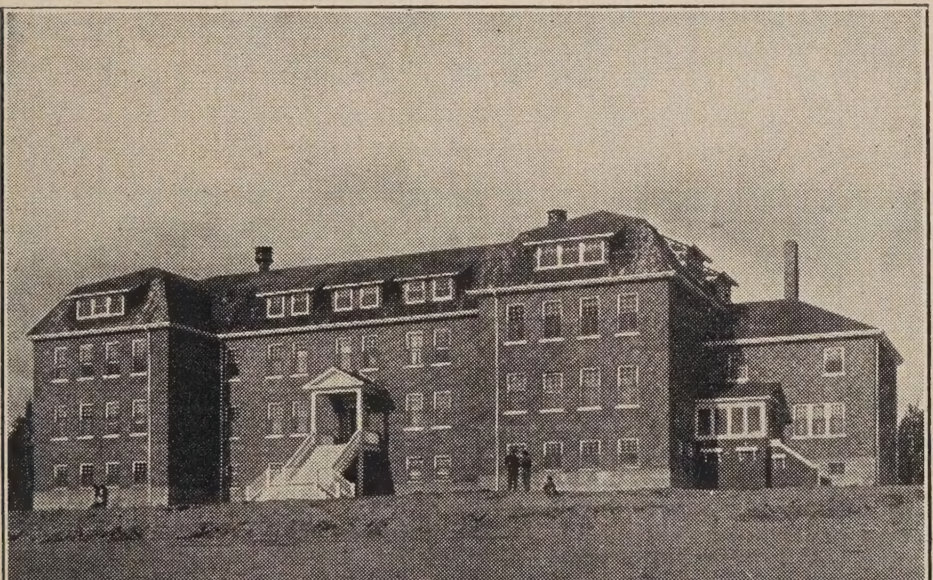
The Ojibway also knows an Evil Spirit and spends time and effort keeping him at bay. Coats, dresses and sweaters hang from the branches of a tree at Neongoshing to propitiate him.



Miss Carruthers in the dispensary

All through this lovely land there was evidence of another faith, another loyalty. From this we had to wean the Ojibway. From the homes we had to win the children. But they came wide-eyed and wondering, willing to learn.

Sometimes when there was grave sickness they gathered pails, washing tubs, tin cans and beat a wild



Cecilia Jeffrey School Today

tatoo beneath the hospital windows to scare the evil spirit away. We did not say too much but sent the young hopefuls further afield. It did little good for the "music" continued and sounded still more dreary from the forest gloom.

What could one say to children found scattering a pinch of "begged" tobacco or cedar twigs on the lake water to insure fine weather for a picnic day.

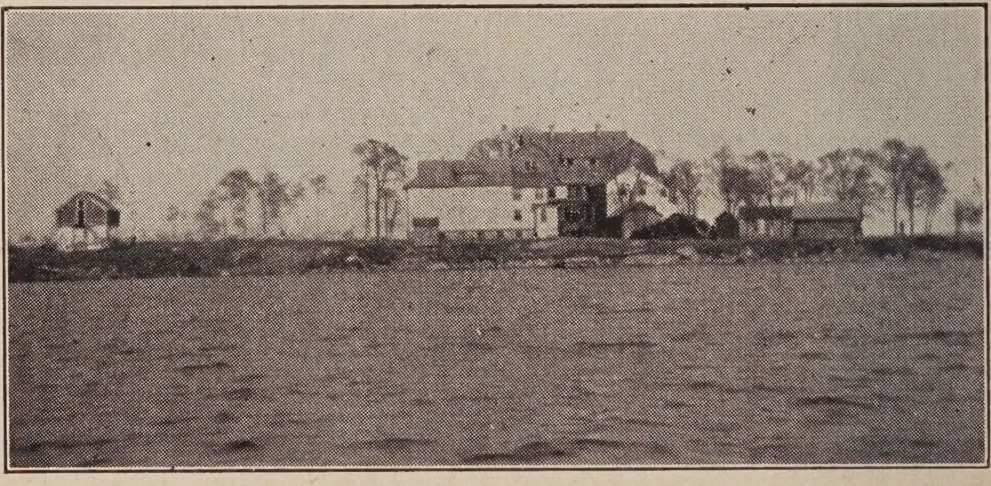
Weird looking medicines were sneaked into hospital. They were confiscated. This was the Ojibway.

As years went by I found myself loving the very young and the very old for their simplicity and the in-between folks for the grace with which they received us. I wish you had known them. From Sabiscong to the Shoal, from White Dog to the Angle they came, Norah and Elvin and Mary. "In the beyond" there was Uncle Pete and Grandpa Oshie, Granny Wapiok, Big George and Grandpa Cheenah, names that I shall always remember with affectionate clarity.

Yes, I would like you to have known them.

The first Cecilia Jeffrey School was built on Rice Bay, Lake-of-the-Woods. It was called after the W.M.S. secretary of Indian work. Difficulty of transportation made it advisable to move to a location three miles east of Kenora where a new school was opened in 1929. Built on an offshoot of the main body of woods and waters it rises against the pine forests of the north to command a view of Round Lake thus retaining much of its original charm.

For many years Miss Carruthers was a nurse at Cecilia Jeffrey School where she learned to love the Indian people and the beautiful "Lake of the Woods" country in which they lived. You will enjoy reading Miss Carruthers' book, "The Forest is My Kingdom," which is the story of Bari, an Ojibway boy.



The old Cecilia Jeffrey School

Boys and Girls!

Travels with Toni

by ANNE MacEACHERN

"WALK, WALK, WALK—I WISH I had a bike," thought Larry as he trudged home from the store. Then he heard a car rattling along behind him. He hoped it would be the mailman because he would give him a drive. Sure enough it was.

As they drove along the mailman said, "Here's a letter for you with a foreign stamp on it."

"Oh, it must be from Toni."

"And who is Toni?"

"It's a long story and I scarcely know where to begin."

"We have lots of time and I'd love to hear about it."

"Well, you remember when we were away in October. Dad took us on a trip to the city to see our cousins.

"One Sunday we went to a church school where they were showing moving pictures taken by a missionary. Toni was in the pictures. In the first one he showed us the cattle in his country. They were really thin and the boys and girls looked thin and unhappy too. There were pictures of frightened people giving bits of their food to keep evil spirits away. Happy pictures came next. They showed the dark-skinned families eating lovely red berries. There were berries growing wild everywhere but Toni explained that since no one knew how to can them most of them went to waste.

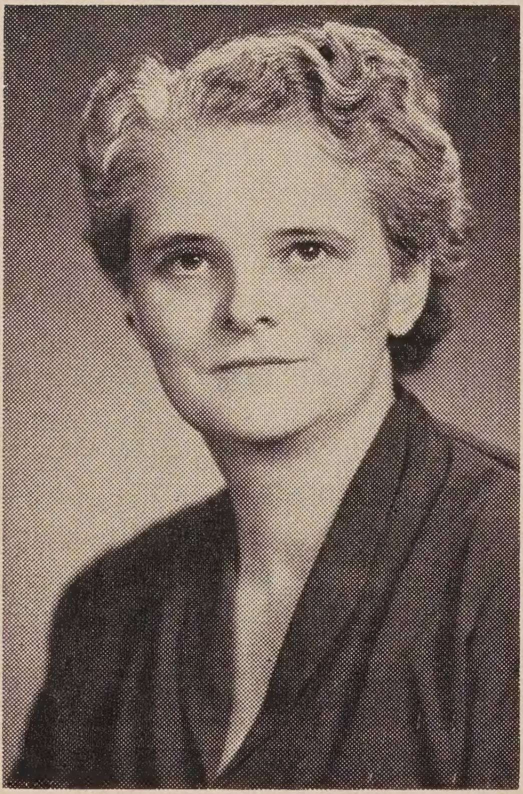
"Suddenly, a white man appeared on the screen. Toni introduced him as Mr. Roberts, a missionary farmer and told about the first time they met. Toni was so hungry that he tried to steal some bread from Mr. Robert's home. He was caught and almost fainted when he thought of this big white man beating him. Was he surprised when Mr. Roberts let him eat the bread and gave him a glass of milk as well! From that day on the village began to change.

"Mr. Roberts showed the people how to grow better crops and healthier animals. Toni helped him every chance he got. Mrs. Roberts showed the women how to preserve the berries and other things. The next pictures showed quite a change. There were good crops and cattle, clean houses and happy, healthy-looking people. That took five years, Toni said, and there was still work to do.

"Many people are still afraid of the spirits but Toni's family isn't. One night Toni's lamb was sick and he asked Mr. Roberts to come and cure it. He said he would do anything if only he could make it well. Mr. Roberts came and tried to cure the lamb. They waited for hours to see if she would be all right. While they waited, Mr. Roberts told Toni about Jesus being called the Good Shepherd and how He gave His life so that people might know the one true God. Then he read Toni stories from the Bible. Now Toni wants to tell others about the Good Shepherd. He's going to be a missionary farmer."

"That's quite a story. But why did Toni write you?"

"Oh! Barbara and I sent him a present to help him go to college and this is a thank-you letter. We want to be missionaries too."



MISS ADA ADAMS

MISS MARGARET MacNAUGHTON

THROUGH THE SOCIETY

ALBERTA

Mrs. T. Roulston,
Box 356,
Olds., Alberta.
Press Secretary

EDMONTON PRESBYTERIAL — Mrs. C. Oscroft presided at the annual meeting in First Presbyterian Church in *Edmonton.* Satisfactory reports were received from all departments. The Treasurer reported funds raised largest on record. Mrs. Kirkpatrick, Synodical President, extended an invitation to attend Synodical in *Medicine Hat.* After tea, Miss Norma Kennedy presented the report of nominations; and officers were installed by the Rev. Wm. Graham. Mrs. Anderson, Hospital Visitor, expressed thanks for the good Christian literature sent from Toronto. At the evening session, members were divided into discussion groups convened by Mrs. George Anderson, Mrs. W. Graham, Mrs. C. Oscroft and Miss Norma Kennedy. The leaders rotated and finally findings were reported. Presbyterial was closed with prayer by the Rev. G. Anderson.

RED DEER PRESBYTERIAL—The January meeting of *Carstairs* W.M.S. was held at the home of the President, Mrs. Alexander. Officers were elected for 1956. One minute's silence was observed and "Crossing the Bar" repeated in unison in memory of Mrs. Chrystal. In 1913 Mrs. Chrystal helped organize the Auxiliary, becoming a Charter Member and later a Life Member. For some years she was President of this Presbyterial and was Honorary President at the time of her death.

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 East 29th St.
Vancouver, B.C.
Press Secretary

WESTMINSTER PRESBYTERIAL — Robertson Auxiliary, *Vancouver,* held its first meeting of 1956 when Rev. Stanley Smith, minister in charge of the "Missions to Seamen" work in Vancouver, was guest speaker. Mrs. Anne Fotheringham was presented with an Honorary Membership certificate for outstanding faithfulness to W.M.S. work. During the social hour, Mrs. G. L. Garvin made a presentation to the president, Mrs. M. Gilmour, who leaves shortly to spend a holiday in New Zealand.

WEST VANCOUVER — *West Vancouver* Church was privileged recently to hear a very interesting address by Rev. McMurray, a missionary from Formosa, who has been working in co-operation with the Presbyterian Mission. He told of the lives of the Bunan and Pewan tribes, describing their standard of living as being about equal to that of our dogs. They are believers in evil spirits, but the bringing of the Gospel of Christ is making a wonderful improvement in their lives. The speaker illustrated his address with lantern slides which gave a good idea of the country in which he works. He quoted a letter from a native Presbyterian pastor, who had studied four or five languages, learning to speak each fluently so that he could preach the good news of the Gospel.

HAMILTON AND LONDON

Miss Florence Baxter,
Front Street,
Chippawa, Ontario
Press Secretary

BRUCE AND OWEN SOUND PRESBYTERIAL—The annual meeting of St. Paul's W.M.S., *Wiarton,* showed a successful year with allocation met. Mrs. A. Ashley told the story of the Black Madonna and Mrs. Glen McLaughlin and Mrs. Gilder contributed a violin solo with Mrs. J. Byers at the piano, which added much to the meeting.

CHATHAM PRESBYTERIAL — Miss Isobel McConnell of India, speaking in her home church, St. Andrew's *Windsor,* stressed the need for continued W.M.S. prayerful support, saying it was not easy for missionaries to speak to people about their souls when their stomachs were empty, and that seventy people had benefited from one parcel sent. She told of the Mobile Unit work, the Christian College with its two hundred students and two hundred and thirty medical students and of the grave need for more missionaries.

Knox Sunshine Auxiliary, *Windsor,* honored Mrs. K. Bradford and Mrs. H. Newland with Life Memberships and are being at home to the New Canadians in their district.

HAMILTON PRESBYTERIAL—The annual Presbyterial meeting held in New Westminster Church, *Hamilton* reported a very good year's work. Mrs. A. W. Pae of Council Executive, spoke very seriously on "Stewardship," as did Miss Isobel McConnell, on "India." Honorary Memberships were presented to Mrs. Neil Livingstone from the Presbyterial and from an anonymous friend to Mrs. D. M. Allan, for years of faithful service. Rev. Dilwyn Evans, of Ingersoll, spoke on "The Changing Emphasis of Missionary Work."

LONDON PRESBYTERIAL — *North Yarmouth* W.M.S. presented Junior W.M.S. certificates to five members of the Girls' Auxiliary, one Explorer and one member of the Mission Band. Parents were the guests.

The Wilkie Auxiliary, St. George's Church, *London,* honored

Mrs. Harold Jeffrey with a Life Membership and Mrs. Harold Varey with a Life Membership pin.

"Guidance" was the theme of the first meeting of 1956 in *Knollwood Park* W.M.S., London. Mrs. Coleman Stanch was honored by a Life Membership, and special mention was made of the splendid work of the Mission Band during the year.

MAITLAND PRESBYTERIAL — Knox W.M.S., *Teeswater,* commenced 1956 with an inspiring meeting on prayer, which theme was also carried through in the roll call and in a selected solo. The expense fund is being raised through a home-bake sale.

NIAGARA PRESBYTERIAL—Greetings, as Niagara looks forward to being at home, in St. Andrew's, *Thorold,* to the April Annual Synodical. Prayerfully remember these sessions in your Lenten devotions.

PARIS PRESBYTERIAL — Paris Presbyterial held its annual meeting in *Paris,* with Mrs. H. H. Turner presiding. One hundred were in attendance and interesting reports were presented. Mrs. A. Glenn Thompson represented Council Executive. Miss Agnes Dickson of Penmarvian, a former Missionary in China and later working among the Chinese in Montreal, prepared inspiring morning devotions. General discussions on "Revision of Constitution and By-Laws," "Stewardship," and "Place of Women in the Church," occupied much of the afternoon. Rev. W. Kennedy conducted the installation of the incoming officers.

SARNIA PRESBYTERIAL — Mrs. George Dewar presided over the annual Sarnia Presbyterial in St. Andrew's Church, *Strathroy.* Mrs. Glenn Thompson, of Council Executive, assisted in the discussion periods. Three new Girls' Groups were organized in St. Andrew's Sarnia during the year. An honorary Life Membership was presented to Mrs. P. J. McEwen, a former Presbyterial President. Stewardship was the meeting theme and Miss Isobel McConnell, Reg. N. on furlough from India, challenged her audience saying, "This is the day of opportunity for spreading the gospel — the door in India is still open — no one else can do the work the Lord has planned for you."

STRATFORD PRESBYTERIAL—A loving tribute is reverently paid the memory of Mrs. Walter Murray, a W.M.S. member of half century, who served as President of *Avonton* W.M.S. for almost twenty years.

A larger attendance than usual was most gratifying as the Annual Presbyterial sessions were held in Knox Church. Mrs. Russell Self, a returned missionary from our Jhansi field, pleaded in her talk for the constant fervent prayers of all W.M.S. women back home for all the missionaries. She said with the population of India our church had one missionary for every 101,000 persons there. She told of the colorful and tempting literature distributed by the Jehovah's Witnesses, the Communists, and many other sects there to lure the people, and how urgent it therefore was that good Christian literature should become available to bring to these people the true messages of God.

HURON PRESBYTERIAL—

Due to a misunderstanding somewhere along the line from Huron Presbyterial to this office, there has been a lack of news during the past year. Extra space is therefore being given this Presbyterial in this issue.

EDITOR

At the Annual meeting of *Huron* Presbyterial encouraging reports were received. A few auxiliary highlights might be mentioned. At both *Auburn* and *Blyth* visiting auxiliaries provided a most interesting meeting. During the summer *Bayfield* held a successful tea and bake sale. *Belgrave* had a book display in the church for three weeks. The interest created and the sales made were satisfactory. A Mission Band was also organized. *Clinton* made a special effort to link newcomers with the church organizations. The Mission Band celebrated its 50th anniversary.

Interest was increased in the *Goderich* Senior and Arthur Circle meetings by the use of letters from their own missionaries, Miss Ida White and Miss Hazel McDonald. Two of their C.G.I.T. in uniform, each month distribute the Glad Tidings at the church door.

Hensall Senior Auxiliary celebrated its 65th anniversary. Sunshine bags were used to raise their supply money. Hensall Arnold Circle had its 25th anniversary. An item from the Record and The Glad Tidings are read at each meeting.

Seaforth Senior Auxiliary, for the summer meeting, was entertained by a Barbara Kirkman member at her home. The Barbara Kirkman gained a few new Home Helpers after these were asked to assist with the programme at the Home Helper meeting.

Glad Tidings subscriptions show a large increase due to the secretary personally contacting non subscribing members and also prospective members.

At the fall rally, which was the 70th Anniversary for our Presbyterial, Miss Beatrice Scott was the guest speaker. An historical skit added interest to the meeting. It was entitled "From Small Beginnings" and portrayed the difficulties met with in the early days of the missionary society.

MANITOBA

MRS. JAMES GIBB,
308 S. MARK ST.,
FORT WILLIAM, ONT.
PRESS SECRETARY

BRANDON PRESBYTERIAL—The December meeting of Knox *Carberry*

W.M.S. was highlighted by the presentation of a Life Membership to Mrs. Louis Baron of Carberry. The Life Membership was awarded in recognition of her devotion to the cause of the church and her faithfulness to the W.M.S. group where she is Home Helpers' Secretary. Mrs. Baron has seen two of her daughters graduate from the Deaconess Training School in Toronto. It is not often that one family sees two of its members in the full time service of Jesus Christ. Miss Grace Baron is now the wife of Rev. Marshall Jess of Rosetown, Saskatchewan and Miss Mickie Baron, the youngest daughter, is the recent bride of Rev. George Johnston of Cranbrook, British Columbia. Mrs. Baron, though taken by surprise spoke a few words of appreciation.

The annual meeting of First Church, *Brandon,* was held on December 29th. Gratifying reports were heard from all departments and allocations met. Mrs. Lloyd Brown was presented with a Life Membership by the Society.

St. Andrew's Church, *Brandon,* enjoyed their "Family Night" at which groups within the W.M.S. participated. Devotions were taken by Rev. J. B. Inglis, the theme being "Opportunities and Privileges of the Family in the Church." Musical numbers by the Mission Band, Mrs. K. Masson, Mrs. J, Shaw were enjoyed along with a mock trial by the C.G.I.T. The highlight of the evening was a travelogue of Sweden by Mr. H. T. Nordin. The Evening Auxiliary of St. Andrew's sponsored the programme. An offering was taken for missionary work.

WINNIPEG PRESBYTERIAL — The Presbyterian Day of Prayer was held in First Presbyterian Church. Mrs. M. E. R. Boudreau presided. Guest speaker was Rev. W. MacNeil who spoke on "Prayer." He said there were two things he thought people should remember when they pray; we should pray with an intimate sense of fellowship with God, and with a deep sense of communion with our fellow men. We should have our eyes on Jesus, know the content of our prayers, remember what we prayed for yesterday, have confidence that God knows our needs and will answer our prayers in the way He thinks best. Mrs. J. P. Duffin led in the devotional period. Mrs. S. V. A. Gordon gave the Dedicatory Prayer. Representatives from the various auxiliaries led in prayer. St. John's, Mrs. Graham; Norwood, Mrs. Harbottle; St. James, Mrs. H. F. Stavely; Calvin, Mrs. W. S. Smith; First Church, Mrs. N. McWilliams and Miss Jessie McDonald. Soloist was Mrs. Milton H. Belbeck. Organist was Mrs. N. B. Henry.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS,
580 KIRKWOOD AVE.,
OTTAWA, ONTARIO
PRESS SECRETARY

MONTREAL PRESBYTERIAL — The 42nd annual meeting of the Montreal Presbyterial was held in First Presbyterian Church, *Montreal,* on Tuesday, February 7th. The President, Miss Dorothy Coles, presided at all sessions. The theme of the meeting was "The World for Christ." Greetings were brought from Presbytery by The Rev. Charles C. Cochrane, B.A., B.D., and the address was given by The Very Rev. C. Ritchie Bell, D.D.

Senior Auxiliaries showed a decrease in membership. It is encouraging to note that a new auxiliary has been inaugurated at St. Columba-by-the-Lake. Evening Auxiliaries showed an increase in membership as in givings. Supply department exceeded their allocation, with hand made goods contributed by all departments. Explorers show an increase in their membership. There are thirteen Mission Bands, two new Bands were organized during the year.

During 1955 we have issued 23 Life Memberships, 6 Honorary, 8 In Memoriam Certificates and 6 Junior Certificates and Pins.

Total funds raised from all departments was $23,313.29.

Miss Coles graciously consented to accept nomination as President for 1956.

BROCKVILLE PRESBYTERIAL — Mrs. Harold Graham, president, presided over the 42nd annual meeting of *Brockville* Presbyterial which was held in St. Andrew's Church in Prescott in January. Greetings from Council were brought by Miss Ruby Walker and from Presbytery by the Rev. A. J. Morrison of Prescott. Three discussion groups were convened as follows: (a) "Revision of Constitution and By-Laws," leader Mrs. A. D. MacLellan; (b) "Stewardship," leader Mrs. R. J. Miller; (c) "Place of Women in the Church," leader Mrs. E. Munroe. Exceptionally encouraging reports were given by the departmental secretaries, sectional presidents, and the Treasurer who reported the allocation had been exceeded. The officers for 1956 were installed by Miss Ruby Walker who urged the executive to accept their duties cheerfully and prayerfully. Rev. A. J. Morrison closed the meeting with prayer.

GLENGARRY PRESBYTERIAL — The 42nd annual meeting of *Glengarry* Presbyterial was held in St. John's Church, Cornwall, and presided over by Mrs. A. A. MacGregor, president. The opening devotions were presented from all departments showing inspiration, interest, and much work accomplished. Allocations were met and in some cases over-subscribed. Miss Ruby Walker, Regional Secretary, briefly addressed the meeting and urged that each woman, boy and girl, within the Society translate their Stewardship in the light of the need of the Church today; that they re-dedicate not only their money, but their minds, influence, time and talents to the service of the church. Both morning and afternoon sessions were well attended. Mrs. Wm. Munro of Cornwall closed the meeting with prayer.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307—2ND STREET,
WEYBURN, SASK.
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — A missionary conference was conducted in St. Andrew's Church, *Swift Current,* led by Miss Bone, Miss Greer and Miss Miller. A number of visitors from *Rosetown* also participated in the programme. Rev. Mr. G. Dobbie from Saskatoon was also present and a very informative film strip was presented. A display of Indian work was much enjoyed.

Another successful missionary conference was held in *Moose Jaw.* Mrs. Kelly presided and introduced the speakers, Miss Bone, Miss Greer and Miss Miller. The devotional was conducted by Mrs. D. Cunningham. A panel discussion "What is the Mission of the Church?" was presented by members of St. Paul's. Knox Church emphasized that the church is a fellowship of believers who worship only the living and true God. The evening meeting consisted of a visual presentation of the work of this missionary group. Rev. W. MacKinnon closed the meeting with the benediction.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON,
70 GLEN MANOR DRIVE,
TORONTO 8, ONTARIO
PRESS SECRETARY

KINGSTON PRESBYTERIAL—Mrs. R. J. Roth, Corresponding Secretary of the Kingston Presbyterial and newly elected President of the Catherine Fairlie Auxiliary, died suddenly on January 26th, 1956. Able and willing to serve, devout, thoughtful, merry and kind, she will be sorely missed.

The annual meeting of *Kingston* Presbyterial of the W.M.S. was held in St. Andrew's Presbyterian Church in *Trenton,* with Mrs. C. A. Smart presiding. Morning worship service was conducted by the Belleville auxiliary, the afternoon service by the Picton Auxiliary. A fitting "In Memoriam" Service was held for members who have passed away during the year. At an Executive meeting, plans were made for the celebration to be held in May in Kingston, of the seventieth anniversary of the forming of the Women's Missionary Society in Canada, west of the Maritime provinces, which took place there on May 1st, 1886.

LINDSAY PRESBYTERIAL — Increases in sales of literature and subscriptions to Glad Tidings were reported by Mrs. Elmer Mustard, at the annual meeting of *Lindsay* Presbyterial in Lindsay. Mrs. W. W. Finney presided. Highlight of the meeting was the inspiring and timely address given by Mrs. William McEachern, President of Barrie Presbyterial, on "Stewardship." Mrs. H. F. Hazell, from Council Executive, gave helpful ideas of promoting and strengthening our auxiliaries. She also conducted the installation of officers. Rev. D. McQueen conveyed greetings from Presbytery, and stated the church is proud of the Women's Missionary Society.

ORANGEVILLE PRESBYTERIAL — The annual meeting of *Orangeville* Presbyterial W. M. S. was held in Tweedsmuir Church in Orangeville, with Mrs. A. S. Curr, President of Toronto and Kingston Synodical and Miss Ruby Walker, Regional Secretary as guest speakers, who also led in group discussions. Reports from all departments were encouraging, and Orangeville Presbyterial reached their allocation to missions.

GUELPH PRESBYTERIAL—Ordination of women to Kirk Session was favored by the majority at the 42nd Annual Meeting of the W.M.S. Western Division, held recently in St. Andrew's Church in *Guelph.* The ordination of women to the pulpit was not approved. Mrs. Roy Black presided. Miss Margaret Webster was in the chair for the report of the Nominating Committee, and Miss Mary Whale conducted the installation of officers. Greetings were extended by Mrs. G. F. Kock, President of St. Andrew's Senior Auxiliary and the Rev. K. G. McMillan, Moderator of Presbytery. Miss Mary Whale and Miss Margaret Webster lead discussion groups.

Knox Auxiliary, *Guelph,* lost a faithful member on December 22nd, in the passing of Miss M. A. McCandless. She was a Life Member of the W.M.S. and had served on the auxiliary executive and was for some years a very efficient treasurer of the Guelph Presbyterial.

TORONTO EAST PRESBYTERIAL — Rev. A. H. O'Neill, D.D., of the British and Foreign Bible Society was guest speaker at Calvin Presbyterial W.M.S. in *Toronto.* Dr. O'Neill travels extensively in order to place Bibles in as many countries as possible. In Japan, a non-Christian country, the Bible won the "Book of the Year" award. Mrs. A. Roberts presided.

NORTH BAY PRESBYTERIAL—Installation of officers highlighted a recent meeting of the Dorothy Douglas Auxiliary of Knox Presbyterian Church in Sudbury.

Mrs. Morley Kerr was returned as president for a second term. Others on the 1956 executive to be installed by Rev. James S. Roe, are Mrs. N. Armstrong, vice-president; Mrs. G. L. Mansfield, secretary; Elizabeth McAdam, treasurer; Mrs. A. Dinwoodie, Supply Secretary; Mrs. F. Tilly, press; Mrs. I. Davidson, Welcome and Welfare; Mrs. R. Mahaffy, Home Helpers' Secretary; Mrs. O. Bate, Literature; and Mrs. C. Hiuser, Glad Tidings Secretary. Phone captains for the coming year are Mrs. F. R. Rozee and Mrs. J. Wright. Mrs. Van Kessel is pianist.

During the evening Mrs. Adam Dinwoodie was presented with a Life Membership scroll and pin for her work and support of the society during the past 17 years. The presentation was made by Mrs. Forbes Tilly, Young Women's Secretary of the Toronto-Kingston Synodical. Other active members of the Dorothy Douglas W.M.S. who hold Life Memberships are Mrs. Leah Stewart, Mrs. Paul Paulson, Mrs. W. Edgar and Mrs. F. Tilly.

The past year has been prosperous, according to the various secretaries' reports. The allocation was greatly exceeded through proceeds received from individual teas, sales of jams, pickles, plants and Christmas cards, as well as other projects. The group often worked in co-operation with the senior group, the Florence Graham Auxiliary.

A brief history of the society was outlined. The Dorothy Douglas W. M. S. of Knox Presbyterian Church was formed in 1932, although the present name was not officially adopted until five years ago. Some of the original members, Mrs. Tilly, Mrs. James Martin and Mrs. D. MacKechnie, are still active in affairs of the group.

Glen Agar congregation have to meet in the School

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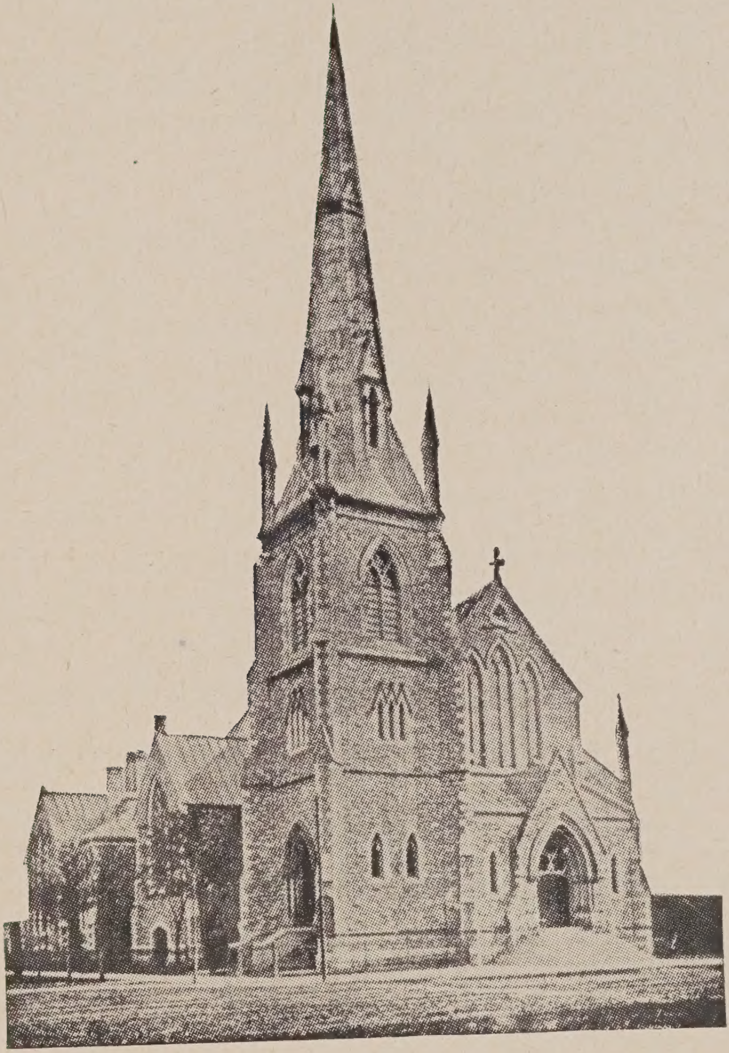
The Glad Tidings

MAY
1956
VOL. XXXII



Scene of Annual Council Meeting
St. Andrew's Presbyterian Church, Ottawa, Ontario.

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EDITORIAL

THE LIGHT OF THE FREELY GIVEN SPIRIT

by JESSE R. WILSON

Secretary, The International Missionary Council

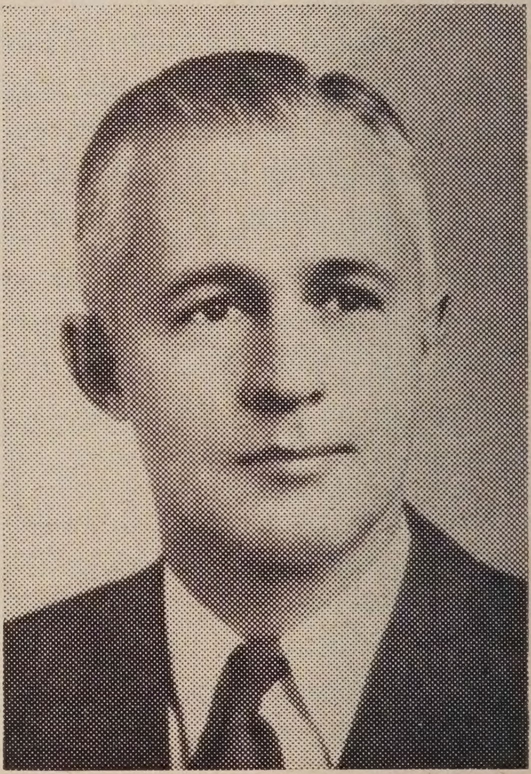
MOST CHRISTIANS ARE aware of the many different ways in which the light of the knowledge of the Glory of God has shone upon the sons and daughters of men. It comes to us in the revelation of God's redemptive purpose. It comes to us in God's self-disclosure in the Incarnation. It comes as the light of God's self-giving love in the Crucifixion. It comes as death-defying—and —overcoming power in the Resurrection.

But this same light comes in another way which is another chapter in this story of man's redemption—a way not so well known or so universally celebrated as are the other ways. Pentecost, the day on which the Holy Spirit was freely given to all the disciples of Jesus, has always been in the Christian calendar.

Among many Christians, however, it has never been given its rightful place alongside Christmas, Good Friday, and Easter. It is, however, the day on which the preceding events of the Incarnation, the Crucifixion, and the Resurrection were all tied together and sealed by an equally miraculous event—the unmistakable outpouring of God's Holy Spirit in accordance with the promise of Jesus.

As such, Pentecost also, is a light in a dark world, a light which reveals that from henceforth the Living Spirit of the Living God who is also none other than the Spirit of Jesus will dwell in human hearts and minds giving them joy, generosity, grace, and utterance. On this day, the Church of Jesus Christ was launched on its world mission. On this day, the good news, the Gospel took form so that it can be set forth in any language in such simple and comprehensive terms as these; Jesus of Nazareth, Son of God, mighty in word and deed, crucified, risen, exalted, yet present in the world forevermore in the Holy Spirit, for the forgiveness of sins and for the bestowing of immortal gladness in an immortal fellowship, to all mortal men humble enough to receive Him.

MRS. W. R. ADAMSON



REV. E. H. JOHNSON, B.Sc., B.Th.

SPEAKERS AT COUNCIL MEETING

REV. G. DEANE JOHNSTON,
M.B.E., M.A., D.D.

PtDR. J. A. B. DeVLEESCHOUWER, LL.D.

REV. J. A. MUNRO, M.C., B.A., D.D.

Preparations For Council

by MAYDEE F. PAE

THE ANNUAL MEETING of the Society began in the auxiliaries and groups in December, 1955 when reports of the work of the year were presented by the Secretaries and the Treasurer. These reports were sent promptly to Presbyterial officers who, after carefully considering and summing up all information, prepared and submitted their reports to the annual meeting of the Presbyterial. Following the same plan throughout, the Presbyterial reports were sent to the Synodical officers who set about their work of reports for the annual meeting of the Synodical. These Synodical reports together with suggestions as to change in direction of work or its procedure were sent on to the Departmental Secretaries and the Director of Organizations on Council Executive and to the Treasurer of the Society.

With all necessary information before them these officers began work on the final reports for the year, which with accounts of the work of National and Overseas missionaries make up the Annual Report of the Society as contained in the Blue Book. Thus we see that the individual members of auxiliaries and groups form the foundation of the whole organization — without them there would be no Society.

Each member of each group therefore has a place in this Council Meeting and an interest in every session. Many items of importance will of necessity be discussed and decided. Missionaries from National and Overseas fields will be present and information relative to all that we do and new methods of getting these things done presented.

We know that but few of our members can attend but delegates from the Synodicals will be present and on them rests heavy responsibility. They are expected to take part in debate and know about what is decided in order that the proper information may be given correctly to those who will need it if work is to be done as it should be.

This year we meet in St. Andrew's Church, Ottawa, May 14th to 18th and many who live in the surrounding district will avail themselves of the privilege of attending whenever possible, but in spirit *all* may attend. Through prayer *all* may strengthen and hold up the hands of those whose duty it is to conduct the business and guide the procedure of the several sessions. A responsibility and a privilege is laid upon *each* member. Each one is needed in order that all that is done may be in accord with God's Holy Will and purpose.

PRAYER

ALMIGHTY GOD, Father of all who call upon Thee in the name of Jesus Christ, Thy Son, hear us now as we seek communion with Thee, that Thou mayest reveal to us, as a society and individually, what Thou wouldst have us do in the over-whelming task of winning the world for Christ. We acknowledge before Thee, in deep humility, that we can do nothing of ourselves; but our confidence is in Thee, and we thank Thee for Thine ever-blessed promise, "Lo, I am with thee always."

Our Father, hear us as we beseech forgiveness for the many times we have failed Thee in days gone by. Grant us, O Lord, by Thy strength, courage for weakness; zeal for indifference; faith for faint-heartedness; love for bitterness, that those who hope in Thee may never be put to shame through us.

Our God, Father of the fatherless, and protector of widows and little children, look upon suffering ones in all troubled lands, this day. In Thy love and mercy, give to the homeless and desolate homes to dwell in, give bread to the hungry, comfort to the sick and sorrowful, courage and strength to those who suffer for Christ's sake.

Our Father wilt Thou bless all agencies which are working for a better understanding among the nations. Grant peace in our time O God. In Thy tenderness and love, look upon all missionaries of the Cross in our land and in lands across the sea, and uphold them in times of stress and strain.

O God, we pray for the Church of the Living Christ, and especially for that branch of Thy Church under whose banner we have been called to serve. Give power to her ministers and teachers, we pray, that through them, Jesus Christ may display His long-suffering, for an example to all who may here-after believe in Him. Pour out Thy spirit on her sons and daughters, her youths and maidens, and may her little children be glad and sing praises unto Thee.

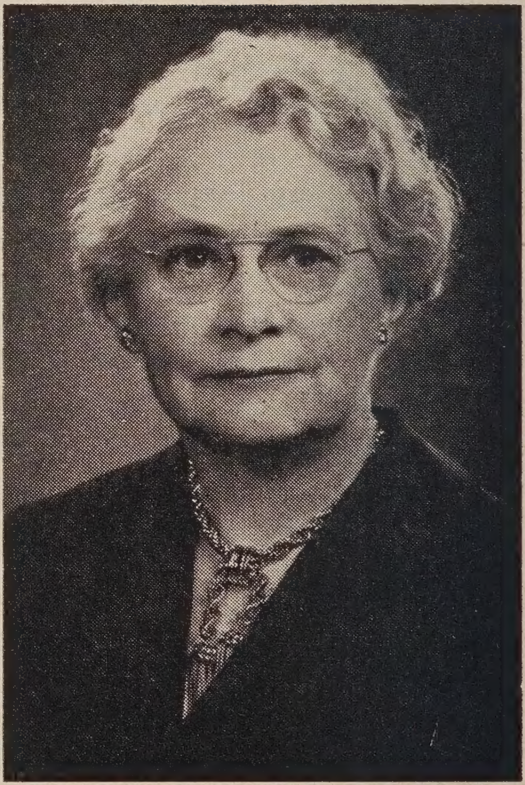
These things we ask, Our Father, in the name and for the sake of Jesus Christ our Saviour.

AMEN.

APPEARING AT COUNCIL MEETING ST. ANDREW'S CHURCH, OTTAWA

MRS. ARTHUR W. PAE

MRS. I. G. SINCLAIR



MRS. L. B. BEATH

Chinese Work In Canada

by FRIEDA MATTHEWS

"THE CHURCH TODAY TRULY needs each Christian's prayers and individual testimony. We pray that God will continue to bless the people and that the Church will be a witness of His power among the Chinese people". These are the concluding words of the first annual report received from Miss Gee Bun Lee of Toronto, who just a little over a year ago came from Hong Kong to work among her own people in Canada.

Miss Lee, as do all her fellow workers, appeals to every member of our Church in Canada to assist in the great missionary task in bringing the message of Christ to her fellow countrymen who are living in this land. The Rev. D. A. Smith, D.D., Superintendent of Chinese Missions, wrote some months ago, "Never in the history of Chinese residence in Canada have the opportunities for doing Christian work been as good as they are today". That statement is even more true today as more and more Chinese people each month come to our country. It has been reported that in one of our large cities there are aproximately 7,000 Chinese and that only one out of every 25 is a Christian.

From the four centres where missions have been established for a number of years the reports are most encouraging. As we study the progress that has been made even within the last ten years, our hearts are gladdened. We rejoice that attendance has increased in the kindergartens, mid-week groups, church schools and church services and most of all when we hear of young people and adults being baptized and received into full communion in the Church.

One very real concern is how to keep in contact with the Chinese families who have moved from the downtown areas into the suburbs of the city. The distances are too great for the children to travel to Sunday school and mid-week groups in the established Chinese churches. Here is an opportunity for the Presbyterian churches in the suburbs to welcome these children and their parents into the fellowship of their congregations.

Another great responsibility is the problem of reaching the Chinese families residing in many of the cities, towns and villages, families who have a limited knowledge of the English language and who appear to be no concern of any church group.

The Women's Missionary Society (W.D.) and the General Board of Missions could never hope to have a sufficient number of members of staff to overtake this tremendous task. Here, then, is another opportunity for service which could well prove a worthy one for volunteer workers.

In one city a teacher became interested in a little Chinese boy who was in her class and who knew very little English. Her interest widened to the home of the little boy, to his mother and from her to other women recently arrived from China. Because of that teacher and through the co-operation of her minister and congregation, there is now a splendid group of Chinese people within that Church.

Two women in another city decided that they wanted to teach English to some of the young Chinese boys, who were school companions of their own sons. Now they are teaching English to the mothers of these boys and all are being welcomed in the church.

So the story could be repeated over and over again.

What of your community? What of your church group? What about you? Are there today, as you read this article, any lonely Chinese families in your town who have not yet heard the Gospel message? Here are missions at your door!

Chinese Kindergarten, Victoria

Indian Education

by IVAN B. ROBSON

THE WHITE PEOPLE OF this land are sometimes reminded that the Indians were here long before we were. We do well to remember this, but a second point to mark, is that the Indian will remain here as long as we do—possibly longer since the situations of their homes render them less likely to become targets of atomic attack. The point is—the Indian is here to stay.

When I was a boy attending elementary school in Winnipeg we were taught that in twenty-five years time the Indians of Canada would probably be extinct. This fate was to come about as a result of the ravages of malnutrition, tuberculosis and divers diseases.

That was more than twenty-five years ago, and today the Indian population is much larger than it has been at any time within the memory of any living Canadian. The increase within the last decade has been tremendous and this will continue. T.B. is definitely controlled, nutrition is of vital concern to the Indians of Canada. Thanks to the Indian Health Services, Indians today are a strong race of people—strong in body, strong in mind, strong in spirit.

Expressed in a few words, a policy of the Federal Department of Indian Education is to integrate Indian students with those of the other racial groups that make up our Canadian population.

Day schools are springing up on Indian Reservations all over the land and these are Public Schools in the sense that a white child who happens to be living there is permitted to be enrolled with the Indians.

In cases where Indian Reservations are located near towns, the native children are taking their places alongside of the other children in the public schools of the town.

The idea of the policy is to eliminate Indian Residential schools and yet the task is so great that new blocks are being added to existing schools and it is estimated that they will continue to be filled to capacity for the next half century.

Today there are over eleven thousand Indian children in residential schools employing some two hundred and fifty teachers. This represents what might be called the overflow from Indian Day Schools and other public schools. And still there are many little Indian boys and girls attending no school at all.

The residential schools stand as monuments to the earliest efforts to bring the white man's culture to the natives of this land. A system of schools for Indian children was recommended to the Colonial Government by Edgerton Ryerson in 1840. In those days it was a great forward step.

These schools operated on a half-day principle under which even the better students remained two years in a grade, attending classes for only one half of a school day and doing such duties as farm chores during the other half. This situation remained static for a full century and by 1940 when the change came it was long past due.

Today, Indian children begin school in Pre-grade 1 in which class they are oriented to the routine and discipline of school life much as boys and girls of other schools are in kindergarten except that they have an additional great hurdle to leap—they must learn to understand and speak the English language.

English is the language of Indian classrooms and yet it is important that the native language be encouraged and kept alive in order that the message of the schools may be carried back to the children's homes.

The curriculum of Indian schools is that of the Department of Education in the Province in which each is located. The standard too is the same. Indian children are no longer pushed through school. They work hard and qualify for every promotion that comes to them. The Indian child is a conscientious student and responds readily to the teachings of our schools. Examinations are those set by the Provincial Department—and in addition the Indian Affairs Branch of the Dominion Government has a special department that sets tests to find the students qualified to continue beyond Grade 8.

Cecilia Jeffrey School in Kenora is proud of the fact that we hope to send five students to the District High School next fall.

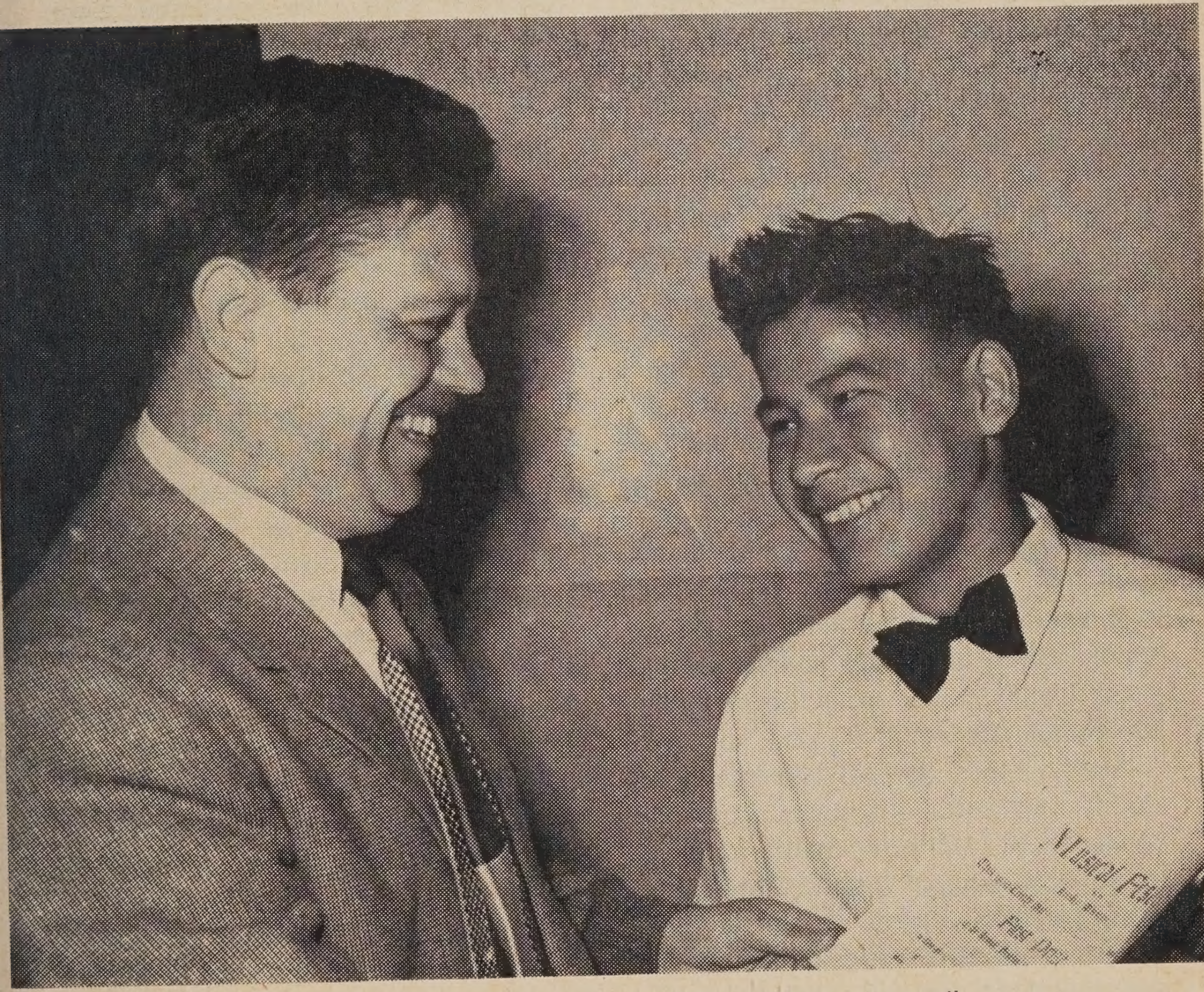
It might be suggested that the term "Education" comes in for a share of abuse. Schools as we know them impart culture: life as we live it tends to educate. In this sense, Indians are educated people and those of us that work amongst them are at once teaching them and learning from them. There is a sharing process going on every day in Indian schools when they are staffed with white personnel.

"Wouldn't it be wonderful," someone exclaims "if we could produce Indian teachers and missionaries to go out and teach and carry the Christian Gospel to their own people!" Possibly, it would be—but a far more wonderful thing would be for us to think of the Indians as our people and go out to minister to them; and in turn see an ever-increasing number of Indians qualifying to teach in our public schools and to preach in our Christian Churches. Anyone who has been amongst the Indians knows that they have a valuable contribution to make to our national culture.

There is a task of imparting certain elements of culture to the Indians to make it possible for them to take their places in the modern civilization which the white races presently dominate. This task is undertaken by the Indian Schools. The greater task—that of Indian education in the true sense of the word is the responsibility of every person in every community.

Very wisely, the Canadian Government has entrusted the administration of Indian Residential Schools to the Christian Churches.

Certainly the teachings and the Spirit of the Lord Jesus Christ is the greatest contribution that the white man can add to the Indian way of life—but for the interpretation of what the teacher imparts, the Indian looks to the community around him made up of people who have been aware of Christ's challenge for almost two thousand years. Is it any wonder if the Indian is sometimes confused?



Ivan Robson, Principal, Cecilia Jeffrey School, with pupil

BROTHERHOOD

by FRED GREENE

The following is an address given by Mr. Fred Greene, a member of the Shoal Lake No. 39 Band of Ojibway Indians, at Knox United Church in Kenora, Ontario, on Brotherhood Sunday, Feb. 26th, 1956.

Mr. Fred Greene is a former student of Cecilia Jeffrey Indian Residential School in Kenora and he now has three daughters attending the school.

I DEEM IT A WONDERFUL opportunity to address you this morning. It does not often occur that an Indian has the privilege of speaking in a church before a white congregation. This is a most unusual experience for me. I wish I could be as fluent in speaking to you in the English language as I could in addressing my own people in my own tongue.

I would like to speak on three kinds of Brotherhood the Indian has experienced from association with the white people.

Many years ago when the early traders arrived, this great country of ours had fabulous wealth derived from the selling of furs to the European markets. Before the arrival of the fur traders the Indian had been dependent on these fur bearing animals for food and clothing. As the traders knew of the vast wealth that could be gained from the fur business, they started trading with the natives. The only interest most of the traders had with their neighbours, the Indians, was their economic value, as a means of increasing their own bank accounts. Such was the Brotherhood in the early fur trading days.

Another kind of Brotherhood is what the Indian of today is being fitted into from another group of people. They are being aided so they can be able to live in a better standard of culture and social environment.

SCHOOLS—The Indian is enjoying the setting up of day schools on the Reserves or the Residential Schools in some convenient location. The knowledge which the Indian child acquires from these schools could be of great benefit in life providing he or she chooses to use the knowledge in a proper manner. The authorities responsible for setting-up of these schools should be thanked with genuine appreciation.

HOUSES — Another help being given to the Indian on the Reserve is the building of frame houses. These houses are issued to large families, so they can live in larger quarters than those to which they are accustomed, making living more healthful and enjoyable.

COOPERATION — Among individuals and groups from the white population the attitude of giving the Indian a break is very apparent. As some of the Indians are beginning to realize that they are being helped to a better standard of living, the evidence of cooperation is noticeable among them.

If this show of consideration is continued, I believe the result will be that Indians will be found most often reliable and sincere persons. Let me warn though, like it is found in any race of people, the Indian race has its quota of problem people. But I would emphasize if the public should recognize an intelligent Indian boy or girl, man or woman, they should be given an even break to display and to employ their talents. I would strongly urge the teachers of our Indian schools to encourage the children whom they find have the ability and tendency to learn. The Indian child in the past has made the mistake of leaving school, though many were gifted enough to accomplish and attain the higher education which is open for them. I think the chief cause here for discontinuing their education after they have finished the eighth grade is this — the Indian child has a doubt in his mind as to whether or not he can fit into the society which lies before him if he continues his education. If the white population could continue to show openly the better kind of Brotherhood which has been apparent to the Indian student of today, they will help to break down the barrier.

HEALTH SERVICES — The Indian Health Services, a branch of the Department of Citizenship and Immigration is also doing a great work among the Indians. Children are being inoculated against disease and some supplies of various types of medicines are kept at each Reservation for prompt administration when needed. Of course you will understand that these are standard medicines for colds, etc., and are not adequate for severe sicknesses. A great many emergency plane trips have been flown to different Reserves for Indians who require hospital and doctor's care at times of critical illness. Many Indians have been treated and cured from Tuberculosis at the sanitariums.

I have quoted some of the things that have made the Indian way of life better. To complete the picture though, it is sad to note the havoc which the wrong things of this world are doing to the present day Indian. It is not my intention to attack here the degrading factors which are leading some Indians to a down grade.

This brings me to the third kind of Brotherhood which to all of us is the most important—The Brotherhood which is Christian. It has been slow in some areas of this land for Christian Brotherhood to reach the Indian. Where there is great sincerity on the part of the

Christian worker, it is striking how the Indian is responding to the bringing of Christianity into their lives. Where there is Christian work going on on the Reserves, some lives are changing for the better life. The people of these communities are being made aware of the fact that there is a higher life to attain for in living.

CHURCH — It is true that the Church for some years has been making an effort to bring Christianity to the Indians. Many ways of trying to help in furthering the work is being done by the Church members. Material help like bales of clothing are sent to our Reserves. These usually arrive about Christmas time each year. Some are of benefit to the needy ones. Though contributions of this sort are helpful, the more important need of the Indian is lacking—the need of being accepted as a person and as a brother.

The Indian has contributed in various ways to make our country a great country. In discovering inland territories in the early days, Indians were used as guides and as helpers in travelling.

In the earlier days the Indians had shown the white man how to cultivate corn and many other kinds of vegetables, which had not been found in Europe.

In time of war many Indian boys readily join the army and many more are called to the colours. The Indian boys have fought side by side with the other Canadian boys in the front lines. And it is pleasing to note that some have brought honour to Canada by winning high awards in battle, and some have made the Supreme Sacrifice on the Battle Field.

In sports the Indian has been rated as a great athlete. And as we associate ourselves with sports of today, we find the ready cooperation extended to us by those who are interested in our endeavours.

The lack of appreciation today of the Indian tribal dances and songs is regrettable. An Indian troupe from near Edmonton is travelling to France to put on the tribal dances there. The preservation of such old customs, I think, should be encouraged.

Indian craft work is also suffering from want of recognition. As one studies the crafts of the Indian, we can see their expression of beauty in nature, and patience and skill in converting raw material into useful and ornamental objects.

In preserving the tribal dances, songs, and crafts as well as recognizing the contribution the Indian has made, we will be leading in the right direction in achieving closer Brotherhood.

I feel inadequate in speaking to you about this subject of Brotherhood. I am aware of the importance for each of us to live its principles. Not to live it for one week as we celebrate Brotherhood Week, but rather to live it every day for the remainder of our lives. Brotherhood,

Continued on page 17

COUNCIL HOST

OUR HOST FOR COUNCIL this year is the Rev. A. Ian Burnett, M.A., D.D., minister of St. Andrew's, Ottawa.

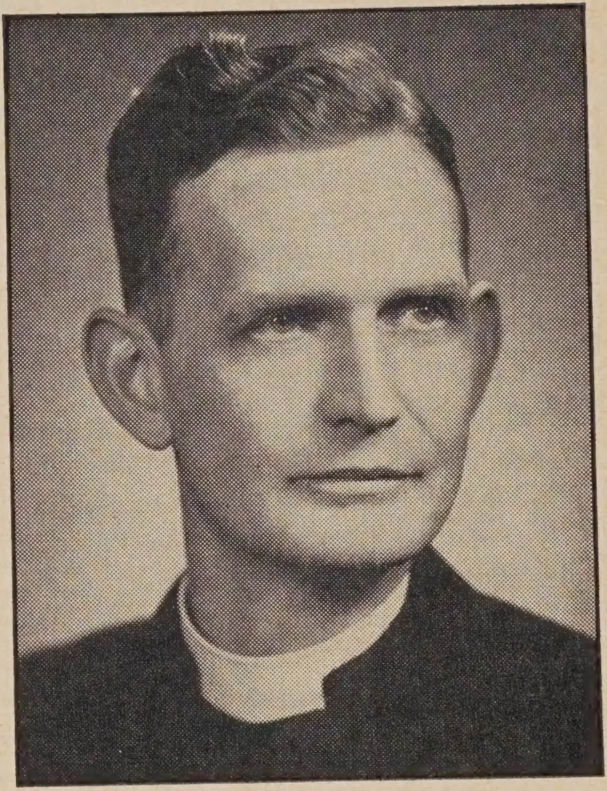
Author of "Lord of All Life" published in 1952, which was acclaimed book of the month, Dr. Burnett was born in Nyasaland, Africa, where his father was a missionary of the Church of Scotland. He himself was ordained a minister of the Church of Scotland after being graduated from Edinburgh University, and was shortly thereafter called to Springburn Hill Church in Glasgow. In 1943 he was given a unanimous call to St. Andrew's Presbyterian Church, Ottawa, Canada, where he remains as minister. Awarded a Doctorate of Divinity of Queen's University, Dr. Burnett has been proclaimed one of the seven best preachers in Canada.

For one who has such unlimited love for Scotland Dr. Burnett has adapted himself and fitted in remarkably well to the Presbyterian Church in Canada and through his parochial, mission and extension work is making a tremendous contribution to the Church at large.

He has been since its inception, chairman of the Appointors of the Fund for Ministerial Assistance.

During her wartime exile in Canada, the present Queen Juliana of the Netherlands was a member of Dr. Burnett's congregation. The Canadian-born Princess Margriet Francisca was baptised by him in St. Andrew's.

Dr. Burnett has a wife who is also a graduate of Edinburgh University, and a member of our Society, presently President of Ottawa Presbyterial. Of his two children, Ishbel is just completing training as a nurse and his son Dewar is at High School in Ottawa.



REV. A. IAN BURNETT, M.A., D.D.

What is My Task?

Stewardship Is Gratitude in Action

by NEIL MILLER

The Reverend A. Neil Miller, B.A., B.D., D.D., is Field Secretary, Stewardship and Budget Committee, The Presbyterian Church in Canada.

THE PRECISE ORIGIN of the English word, "Steward" is unknown. A few years ago it was suggested that "Steward" derived from "stye-warder", i.e., "keeper of the pigs", (pigs were "wealth" in the primitive community), and evolved to signify "trusteeship" in general. The Oxford English Dictionary, however, says, "No!", to this interesting—and exploitable—theory of origin.

Whatever its origin, "Steward" came to mean custodian, manager, factor, trustee, agent—but always with an enriched overtone implying personal relationship, so that it sometimes even signified deputy.

"Steward" and "Stewardship" are excellent words for the translation of certain biblical ideas. Perhaps "trustee" is the nearest equivalent term, i.e., "one to whom affairs or things are entrusted", but it has not had the development in church-life that has given "stewardship" its present-day content.

Initially, "Stewardship" distinguishes between "Ownership" and "temporary possession", as it also discriminates between "the right of free use" and "the right of use according to the plans and intentions of another".

The Christian knows that God is the only Owner of anything, the Owner of all things, even of the steward himself. All belongs to God. Man's so-called "possession" is but a temporary thing, dependent upon God's will and pleasure. Whether it be land, animals, gold, or time or talent, man "has" it only as the gift of God and only for so long as God wills him to have it.

A "steward" man does not have the right to use his "possessions" in unaccountable freedom. God gives His gift for His own purposes and the steward receives them with the obligation to use God's gifts according to the will of God.

But we must not overstress this owner-agent relationship. If we ask, "What happens when a man confesses Jesus Christ?", we realize that the motivation and inspiration derived from owner-agent responsibility is now surpassed by a new motivation. True: the owner-agent relationship is there, but the agent is now moved by gratitude above all else. There is a freedom and a joyousness in Christian stewardship—an intense desire for faithfulness and fruitfulness—that arises from the awareness of redemption in Christ and of the price paid for man's salvation.

While stewardship movements in the churches began with a concern for "free-will offerings" and the techniques that might increase free-will offerings, they have developed the understanding that the church member's personal Christian faith, and his awareness of the privileges of grateful discipleship, are far more effective—even in bringing dollars into the treasury—than all the techniques in the world.

"Stewardship" lays stress on the status of the Christian: he is called "for glory of God" and entrusted with his talents and possessions that he may serve the will of God. He lives in peace and works in freedom because he has been redeemed by God. He lives in acceptable faithfulness because God's grace abounds and works in and through Him—and because God's forgiveness covers over his sins. For his awareness of these facts, as for the redemption itself, he is debtor to the love of God manifest in Jesus Christ; hence gratitude becomes the great driving power in his life. It is very important to remember this. Not fear, not the fulfilling of the owner-agent covenant, not the endeavour to earn or merit salvation, but "gratitude" is the mainspring of all true stewardship.

Gratitude is a humbling, compelling force, calling for the highest development and use of all the individual's talents and possessions.

Gratitude seeks the sharing of Christian faith and knowledge — and gratitude in stewardship endeavours to apply as much as possible of the believer's talents and possessions to that sharing.

Gratitude in stewardship covets for God the soul of every fellow creature—as it yearns to bring the light of the gospel into every human heart.

Gratitude flows into "the works of faith", ever seeking to bring more and more men to live in awareness of the mercy of God.

Gratitude is the supreme motivation in Christian stewardship.

The grateful heart recognizes the "techniques" of stewardship as devices that remind him of his reasons for gratitude, that keep before him and others the needs of the Church and of the unbelieving world, and that, in faith and charity, prompt him when he grows careless or weary.

BROTHERHOOD

Continued from page 14

to be Christian Brotherhood, is I believe to live it the way Christ taught it when He told us the story of the Good Samaritan.

As the Indian of today is seeking the Brotherhood which will make him an equal among men, can we find that Christian Brotherhood among you?

Primary Education in British Guiana

78 Church Street,
Georgetown, British Guiana,
November 10, 1955.

Dear Friends,

Since returning to British Guiana after furlough in January, my work has been chiefly in our primary schools.

We have 32 primary schools with an enrolment of 12,000 Pupils. The staff consists of 312 teachers.

The value of these schools over the years has been to help break down the opposition of the people to the preaching of the Christian Gospel. In the early days of the work, severe opposition to the evangelistic work was encountered. At the turn of the century, once when Dr. Cropper was conducting an open air evangelistic meeting, he was hit on the head with a bottle of rum! There is no such violent opposition now to the preaching of the Gospel. The schools have created a tremendous amount of good will and respect for the Mission.

There is a morning period of Devotions daily in the Schools. We use the Syllabus of Religious Education which is used in Scotland. Most of our schools have Flannelgraph material and use this method in presenting Gospel truths.

From the last week in October until early in December, our churches have their Harvest Thanksgiving Services. Every school has a sacred harvest concert—harvest hymns, recitations and dialogues with a christian message. This year, they will begin the programme with a short period of Devotions conducted by the pupils themselves. One of the older pupils (about 14 years of age) will be the leader. I have heard some of them rehearsing the readings for this period of devotions and they are doing remarkably well.

One school received 44 New Testaments during the year for completing the reading of the four Gospels. In all 926 have received New Testaments on completion of the reading of the four Gospels. This reading course will be started again after the completion of the Scripture Memory Course.

In September we started a special Bible Class in all our schools. This is over and above the regular religious instruction. The teacher and pupils must volunteer for this class and it is for the senior pupils who will be leaving school in another year. The idea is to get decisions for Christ before they leave school and then to link them up with the Church.

In one or two of our schools, Old Pupils' Associations have been formed. Bible study is a part of their activity. Here again we are trying to bridge the gap between the time they leave school and are of age to become members of the church in full communion.

Five thousand specially prepared leaflets with an Easter message were given to the senior pupils. A similar effort is being made at Christmas and 5,000 copies of a Christmas message have been given to the schools. The idea behind this is not only to give a message to the children but they take these leaflets home and it acts as an evangelistic effort among the parents as well.

During the year, three new school buildings have been erected—one a replacement and the other two to provide additional space for the growing number of children in the schools. Two houses for head teachers in the river schools are also being built and a fourth school is now being planned.

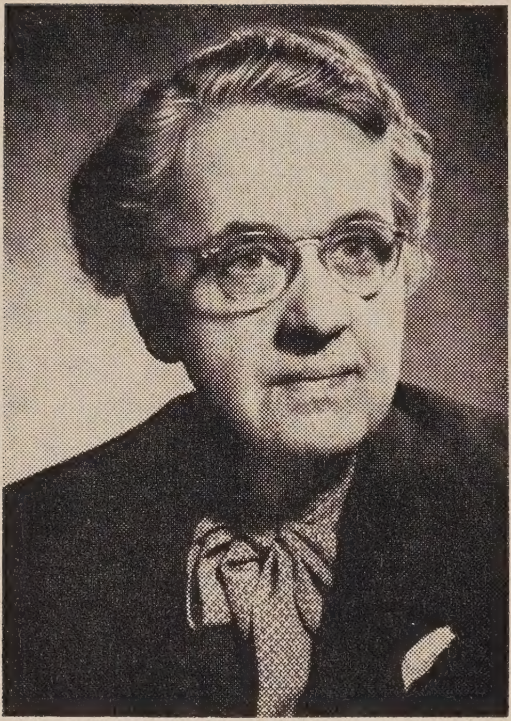
There is a great variety of activity in our schools—Domestic Science for the girls, Manual Training for the boys. They are taught to make all manner of things in the handicraft work. Ogle school won a prize in gardening, many of the schools keep bees. Our schools take part in music festivals and they sing well. There are inter-school athletic meets. Four hundred and fifty-six pupils received certificates of merit from the Society for the Promotion of Refinement among Children. A growing number of the schools have established Thrift Societies, sort of a penny bank where the money saved is held for them until they leave school.

The work here is not easy. We are working among people who are Hindus and Mohammedans and they cling very tenaciously to their old religions. Progress is slow but there *is* progress.

Yours sincerely,
Allan Reoch.

NOTE: Mr. Reoch is responsible for the management of all primary schools connected with The Presbyterian Church in British Guiana.

EXECUTIVE DIRECTORS



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Organization

MRS. PHILIPPA GOULD, B.A.
Publications

MISS FRIEDA MATTHEWS
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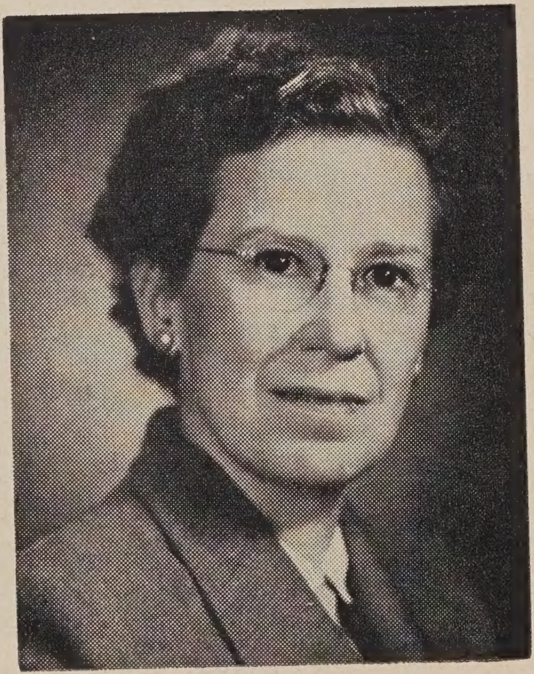


MRS. GORDON L. WALLACE

You and Your Auxiliary

Reading—With A Purpose!

by LEETA McCULLY CHERRY

THAT DOES NOT MEAN, of course, that you will not be reading for pleasure also in those summertime holiday hours, now just around the corner, with their leisurely promises of relaxation and freedom from routine; their golden opportunities for enjoying some of that good reading which always, despite our best resolves, gets crowded out in the daily rush of work and responsibilities! Laura Goodman Salverson recently wrote of her Icelandic people, "They read because they love to read; they love books so well that not to possess a few is to be beggared for life". Most of us feel like that too, and will agree that to read at all, and at any time, is pleasure indeed, but to read with purpose and planning is better still. Then you combine your pleasure with that knowledge and understanding which pays big dividends all through life, and provides a solid, well-informed background for whatever one plans to do, or study, in the days ahead.

We, who are Auxiliary members of the Women's Missionary Society, already know what we are planning to study in the coming year, and a broad and fascinating subject it is —"The Church in Southeast Asia". Presented in so many varied hues and characteristics on so huge and colourful a canvas, and with such a tremendous diversity of people and subject-matter, what a comprehensive study it will be, with its vital importance in this changing world of today! With what a depth of realization and degree of knowledge we shall need to approach it, as well as intelligence, clarity of thought, consideration and tolerance for the ways of life and thinking among these millions of God's children in faraway lands! And how can we possibly achieve this long-distance view, both in years and in mileage; this comprehension, participation, and full enjoyment of our subject unless we determine to read all we possibly can about these fellow-Christians, their backgrounds, civilizations, and neighbours, before we actually start in upon our Study Book next Fall?

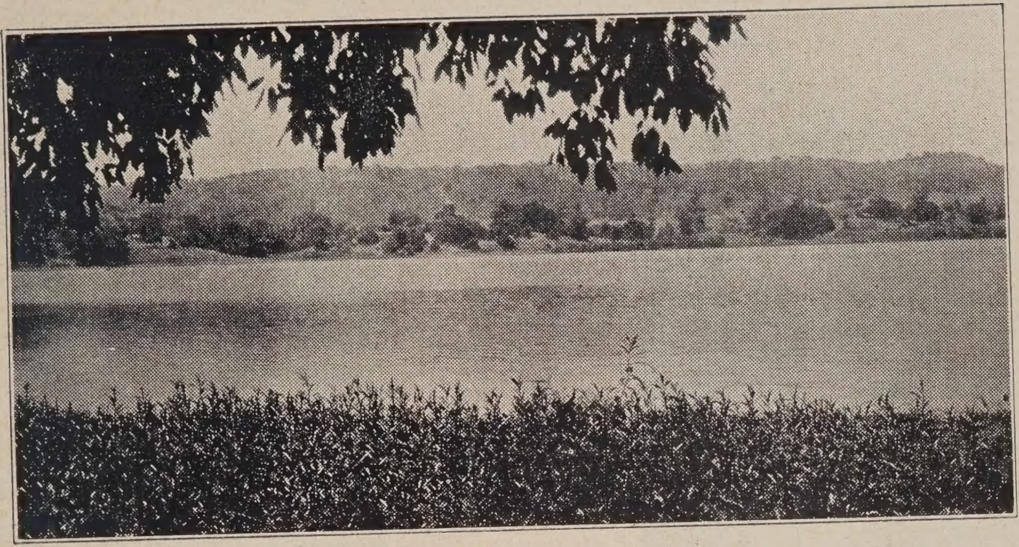
Formosa, Burma, Indonesia, Indo-China, Malaya, the Philippines and Thailand — these comprise Southeast Asia, although Formosa, outside the exact geographical area, is included in our Study because of its great importance to the present situation in the whole East. It will not be difficult to get present-day information about any of these lands. One can scarcely pick up any magazine or newspaper without finding something about some of them. In your everyday reading, watch for these items, articles and pictures; clip them out for future reference and thought; go through your summer periodicals always with these lands in mind. You will be surprised and interested to see what wealth of material you will find, and how soon you will come to feel familiar with the problems and doings of these people, who do indeed form a separate world of governments, nationalities, religions and cultures—not, in any sense, a unified region, although it is all called Southeast Asia.

Filled with interest and authentic information on this whole area, so much in the news right now, is the new book, "East From Burma", by Constance M. Hallock. All W.M.S.

New Government Church of the Lepers, Formosa members should include this in their summer reading, for here is the excellent background material needed for better understanding of these very different countries, about which we shall so soon be studying. Here we learn of the political conditions, innumerable languages and dialects, variations of culture and progress, the many types of people—Malay and Chinese predominating, with the primitive mountain and jungle tribes each maintaining their individual life-patterns and beliefs. All of the great religions are found in this area; six or seven million Protestants, four times that number of Roman Catholics. Buddhism in Burma, Thailand and Indo-China; mostly Islam in Malay and Indonesia, with Bali, Singapore and Rangoon largely Hindu. Although possessing many large cities, all these countries are primarily rural and agricultural, and there is great need and opportunity for training for rural needs, both in Church and economic life, and many problems to be met by the Christian Church. Each chapter is a penetrating analysis of the country portrayed and the growth of Christianity there; the whole book provides a most important fund of knowledge along many lines.

"Give and Take", by Herman C. Ahrens, is a completely different type of book, but equally informa-

Women Transplanting Rice, Kienshui



The Lake at Toran Mall, India

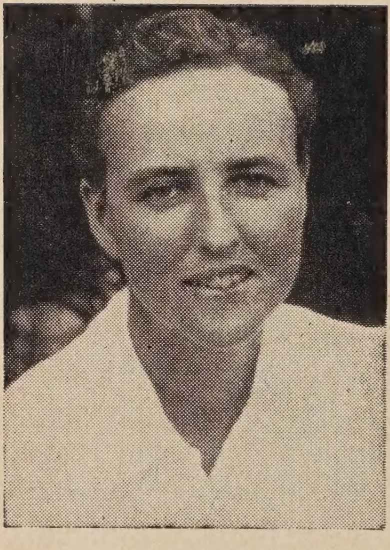
tive and valuable, written for young people, it is an interesting story, which adults too will enjoy, of an Ecumenical Work Camp in Malaya, sponsored by the Youth Department of the World Council of Churches, and the Malayan Christian Youth Council. To this camp come young folk of differing cultures and backgrounds from the countries of Southeast Asia, with one lad from America. How they live and work together, gradually becoming one tolerant family group, makes very worthwhile reading. "Despite our differences in colour, nationality, culture, we do have a unity in Christ that can overcome our difficulties," concludes the gentle Thailand girl, summing up this revealing experience of Christian living on an international scale.

For background knowledge of Formosa, "The Island Beautiful", you should read once more Dr. Hugh MacMillan's splendid book, "Then Till Now In Formosa", which I had the pleasure of reviewing for The Glad Tidings in December 1954. This is the concise story of eight decades of Formosan history, from its earliest beginnings to the present time, when there is a strong unified Presbyterian Church of Formosa, and some 100,000 Christians among the total population of 9½ million people, including both Chinese refugees and Taiwanese. Authoritatively written by our own experienced Presbyterian Missionary, in Formosa since 1924, this is a book to be truly valued and studied. All these good books are available through the Publications Department.

MISS ANNE MacEACHERN

MISS GEE BUN LEE

W.M.S. STAFF



MISS MARY SHERRICK

Mr. and Mrs. Rusaw of Birtle School

Comings and Goings

Miss Anne MacEachern

At a recent meeting of Council Executive the resignation of Miss Anne MacEachern as a Presbyterian Regional Secretary was accepted, to take effect on April 30.

Miss MacEachern has served for three years as Regional Secretary in Hamilton and London Synod and Synodical. During that time many tributes to her ability and her contribution to the educational work of the Church within the Hamilton and London area have been received.

Congratulations and best wishes go with Miss MacEachern as she undertakes new duties as a "Mistress of the Manse".

Miss Joyce Pearsall

Miss Joyce Pearsall of Barrie, Ontario, joined the Society's staff as a Presbyterian Regional Secretary in April. At the time of appointment the area in which Miss Pearsall will work was not determined. Announcement regarding this will be made in the near future.

Miss Pearsall is a graduate of Barrie Collegiate Institute and the Presbyterian Missionary and Deaconess Training School. She has had considerable business experience in the office of a legal firm in Barrie. In her own local church Miss Pearsall has given leadership in the educational and missionary groups. With the training and experience that she has had, she will be able to give valuable assistance to leaders and officers whom she will meet in her new work as Regional Secretary.

We welcome her to the Society's staff.

Life On An Indian Reserve

by DOROTHY MYERS

WOULD YOU LIKE TO TOUR an Indian reservation in a jeep station wagon? Then join Miss Dorothy Myers, Public Health nurse, on the reservation in Western Manitoba as she introduces to you her friends, the First Canadians.

As you have been studying the Canadian Indian for some time now, perhaps you are beginning to feel a little better acquainted with these neighbors of ours. I hope that you are, for it is in knowing them that we come to love them and seek to understand one another.

Had you been born an Indian girl on the Canadian prairies there are many respects in which your life would differ from but also be like, the life which you know now. Imagine for a few minutes, that instead of white, your skin is brown and your hair a glossy black. You would probably find yourself one of five, six, seven—brothers and sisters. Your home would be of logs cemented together with mud and whitewashed, with one, two or possibly three rooms, or you might have one of the small three room government built frame houses. Your furniture would consist of a stove, table, cupboard, two or three chairs or benches and beds. If you are lucky you may be able to share a bed with one or two others, or you may sleep in quilts on the floor, quite likely in the same room as the rest of your family.

For a livelihood your father would hunt muskrat, mink, weasel, beaver, and *jumpers in season. He may do a little grain farming, and may work on nearby farms during harvest. Summer employment also consists of seneca root digging, picking berries and picking rocks or roots off newly broken land of farmers. Cord wood is hauled from the bush in winter, when it can be easily transported over the snow.

Picnics are held on almost all reserves during the summer months. I presume they are called picnics because the people make camp and live right on the grounds in their tents. Many visitors travel great distances by car or team bringing

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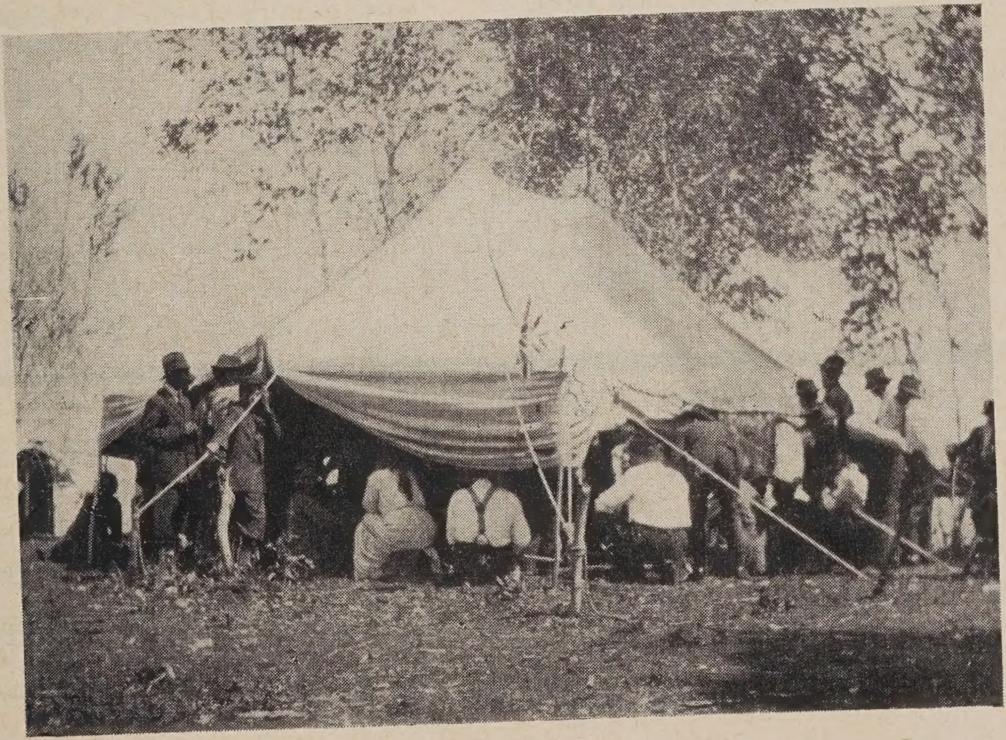
*jumping deer.

with them all their equipment for a stay of several days. The opening day is almost entirely set aside for the children. Races are run and such contests as threading the needle, tug-o-war, and square dancing, and the Red River Jig. The following days are spent in ball playing and contests, games and dancing for the adults. The Pow-wow plays a big part in the early evening each day and there are prizes for the best performers and costumes. The picnic usually attracts many non-Indians especially for the evening Pow-wow and dance.

Many reserves now have day schools, as does the one on Rolling River while at Keeseekoowenin the Indian children are now attending school in the town of Elphinstone which is right next to the reserve. A few from these reserves still go to Birtle Residential School. Life in the day school is similar to that in any country school.

Since August of last year, my work has been that of Public Health nurse on the two reserves, Rolling River and Keeseekoowenin. Although I am employed by the Church, I work in cooperation with Indian Health Services, who provide medical care for all treaty Indians. My work includes conducting clin-



Indians on Treaty Day

ics, health teaching classes, considerable home visiting, showing films, and visiting the schools. I also have a dispensary at the mission house on Rolling River and do handle some drugs, although the health programme is as much preventive as treating the sick.

I also find that when one lives on a reserve in a mission house there are many other things to be done that cannot be classified as nursing. Especially during a winter like this, shovelling snow and walking, where it is impossible to drive, take a considerable amount of time. When not snowed in, a jeep station wagon is my means of transportation and is very satisfactory on rough and muddy roads.

Christ's work of teaching while He was on earth was carried on through the employment not only of other persons but by other means than a verbal message. He chose His messengers from various walks of life with different vocations and with different personalities and talents. He asks that we employ these in His service. Therefore, as a nurse, I believe that He can use a church-sponsored and Christ centered health programme to help bring our Indian people to a knowledge of Himself. He has declared "I, if I be lifted up will draw all men unto me"—let us then lift Him up in every avenue of life. We have a responsibility to do this for our first Canadians. Let us ask ourselves how God would have us to do it, and accept the challenge that the Indian presents to us.

"Others may do a greater work
But you have your work to do,
And no one in all God's heritage
Can do it as well as you."

Deaths

Mrs. A. B. Ledingham	President, Toronto West Presbyterial	Toronto
Mrs. G. P. Smith		Hamilton
Mrs. A. Saunders	St. Andrews	Southampton

Books you'll like!

DOORS TOWARD THE SUNRISE . . . . by Earle F. Dexter

"DOORS TOWARD THE SUNRISE" is an attempt to look at the human side of the story of modern American Indian youth, who are facing the sunrise of many new experiences and who are turning their faces away from the culture of their grandparents. It is a journal of some of the author's experiences with Indian youth over nearly a quarter of a century.

Here are absorbing facts about the work Missionaries and Government Agents are doing, and heart warming stories about individuals such as Myron Yozzi and his wife, Singing Sam, Geronimo, Big Jim, and other Indian Americans.

The book will give you a deeper understanding of the difficulties many Indians face today and of ways non-Indians can help.

HOPE RISES FROM THE LAND . . . . Dr. Ralph A. Felton

Canada is so accustomed to a surplus of food that glimpses into other countries not so fortunate form a very unfamiliar contrast. In "Hope Rises From The Land", the author, Dr. Ralph A. Felton, gives a panoramic view of what is being done by agricultural missions among the underprivileged and undernourished peoples of the world.

Dr. Felton is Field Program Analyst for Agricultural Missions Inc., representing fifty boards of missions. He has taught rural sociology at Drew Theological Seminary, also in Lebanon, China and Mexico. He has given a lifetime to the improvement of rural community life in this country and throughout the world.

By an imaginary air journey his story moves from country to country, beginning at Mexico, then on to South America, Africa and Asia. So that we may feel the hunger and want of millions and what the various church missions are doing to alleviate their sufferings, he shows why communism with its promises has so easily captured so much of the world.

The work undertaken in these missions follows a general pattern in nearly all the fields. The missionary is a graduate in agriculture and has the necessary knowledge to study conditions at the farm level. He conducts experiments, research and trains native workers. In this he co-operates with local and government agencies. Usually the mission owns and operates a large demonstration farm. Soil cultivation, deficiency and conservation; drought and irrigation; introduction of imported grains and grass seeds; purebred cattle and goats for milk; high producing strains of poultry are all part of the program. From the central farm the work is extended over the whole area of the mission. The church with its evangel of redemption for all is ever uppermost in these projects. With it go genuine concern for the total welfare of those served so that medical centres and schools also are a part of the mission.

The need to-day for Agricultural Missionaries, this book points out, arises from the fact that most missionaries go out from urban centres, because American population has become largely urban. When pioneer missionaries went out, they were in the majority of cases, from farms and so had a first hand knowledge of agriculture. They introduced new seeds, fruit trees, etc., the mouldboard plowing in many places. This work must be followed up by specialists so that a more stable food production in all lands will ward off famine and its consequent diseases.

Such quotations as, "it could be that you are beating American swords into Indian plowshares," "we've heard about your church chickens, tell us, what is a church chicken?" "that village which was formerly poor had become prosperous," along with many photographs point to an enterprising and vital story which should be widely read in our churches, rural and urban.

Explorers and C.G.I.T. in Camp

Boys and Girls!

Ripley, Ontario.
February 20, 1956.

Dear Joan:

I have been going to write to you to tell you about the new organization we have in our church. So I think I'll try and tell you about it in this letter. Sometime ago some of the ladies of our church attended an Institute where Miss Anne MacEachern was speaking. They heard about this organization called the "Explorers" and they thought it would be a good group to have in our church. They came home and organized the Explorers. I'm glad they started this group in our church. I like it very much. It appeals to all the boys and girls in our age group. It is so different. Everything is so interesting and exciting. I'm sure you would like it if you had it in your church. Why don't you tell someone about it and maybe they would start one? I'd like you to be doing all the interesting things we are doing.

We call our meetings an Expedition and several meetings covering a project is called an Exploration. Listen to the catchy names we give to the officers. The Chief Explorer is the one who conducts the meetings. The Secretary is called the "Keeper of the Log". The Treasurer is called the "Keeper of the Treasure". We are all called Explorers and we sure are. We are discovering so many things—about the church, the Bible, and God's World. The early Explorers followed the North Star or their compass. We junior Explorers have the Bible and Jesus as our guide to lead us to God and to discover God's way for us.

I must tell you about the uniforms. Yes, we have uniforms. The boys wear a blue shirt, red bow tie and navy trousers. We wear a white blouse with our Explorer emblem on the upper left side and we have a red corded ribbon attached to the blouse. We wear a navy blue pleated skirt. The boys and girls both wear the Explorer pin and we earn stars to sew on our sleeves. I think it is grand that we have our own uniforms. We all like them and we are so proud of them and do you know they even look good on the boys.

At one of our "Expeditions" John asked our Counsellors if we could work with puppets. They promised to inquire about it for us which resulted in a letter telling us where we could secure a booklet on "Bible Puppetry" by H. W. Whanslaw. It is available from The Publications Department, Room 800, 100 Adelaide Street West, Toronto 1, Ontario, for $0.50. We also got a little book containing twelve suitable puppet plays.

During the business period at our following expedition we decided to stage a puppet play for our Easter programme. The Counsellors agreed to get the puppets ready if we would do our best in a play. Of course we said we would. The play chosen was "Naaman and the Captive Maid" which required five puppets. Making these hand puppets turned out to be a bigger job than you might realize. First, the heads were moulded of plasticine, then rubbed with vaseline before putting on layers and layers of tissue paper torn into tiny pieces. That was a big operation in itself, but the puppets still had to be dressed. Ladies of the congregation met in one of the homes and helped us with this part of it. Next, we had to rig up a stage. The Counsellors brought a gold coloured bed spread to put over the table. We dyed old curtains royal blue and put them on a clothes horse behind the table. We painted background scenery with tempera colours.

Tommy made a cardboard divan for Naaman's wife and upholstered it with a piece of his corduroy jeans. We operated the puppets sitting on cushions behind the table. We always enjoy our Easter programme, but this was exciting because it was so different from anything we had tried. We were so afraid our new venture wouldn't go across, it was all so new to everybody, but believe it or not it went over big.

This encouraged us to dress more puppets and put on "The End of the Journey", a nativity play, for our Sunday School entertainment at Christmas time. The wise men really looked nice under the spotlight in glittering robes and jewelled hats. Now, we think we will ask Mr. Huston to make a proscenium for us. Sometime when you're here we'll try the puppets, it's FUN.

You know what a library is. Well, we made one, a Bible Library. Did you know that the Bible is divided into sections? The sections are made up of the Books of Law, History, Poetry, Prophets, the Gospel, the Pauline Letters and the Epistles. We printed the books of each section on a different color of flannelette with black marking pencil. When we had it finished we used it as a flannelgraph story.

Then we made a mural and Oh! what fun we had doing that. A mural is a wall painting and we made ours of pictures which illustrated the stages through which the Holy Scriptures passed in order to reach us as we have them today. First, we decided which pictures we should paint. We drew such pictures as "David and his Harp", telling Bible stories around a campfire, a Scribe with a Scroll, a Prophet preaching and many more. When we finished drawing the pictures our Counsellors had a long piece of plain paper ready for us to paste them on.

We have been making a book about our church. We have discovered many things about its history. We went and talked to older people in the church and community and gathered all the information we could for our book and do you know what has happened? Now, the church is going to publish the book for our One Hundredth Anniversary in May. I'm glad we started to gather this information about our history. I feel we have a part in this One Hundredth Anniversary for we went back and explored the past and it was interesting for us.

I could write on and on but I'll tell you more about it in another letter. Because I am an Explorer I know I will be a better girl and grow up to be a follower of Jesus Christ.

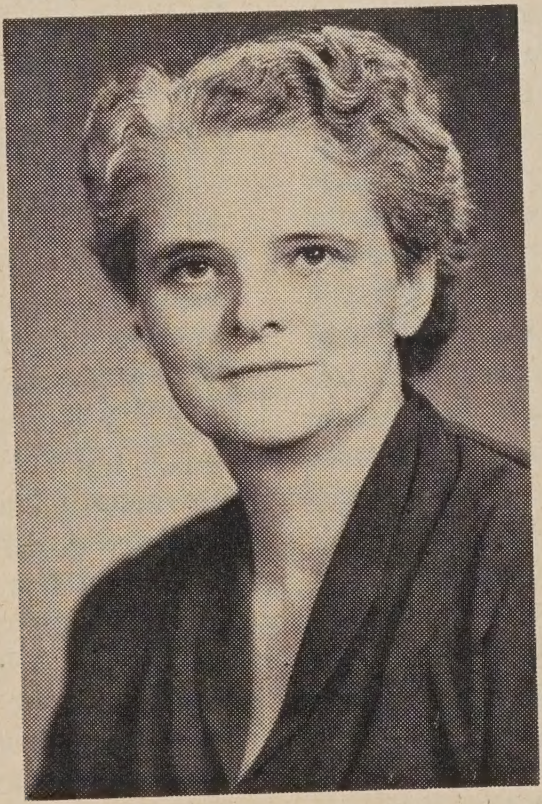
This is our purpose:

"As an Explorer
It is My Purpose
With God's help
To look to the light,
To do with all my might
What is good in His sight
To follow the Christ
The king.—*John Oxenham*

It is almost time for our Explorer meeting. I must close so I won't be late.

Your Friend, Ruth.

Written by Mrs. D. Murray and Mrs. D. MacDonald, Counsellors of the Explorer Group in Ripley and Reverend J. R. MacDonald.



MISS ADA ADAMS, B.Sc.

WOMEN AND THE CHURCH

by JEAN BLACK

FROM JOHN KNOX'S loud blast against "The Monstrous Regiment of Women" to the present day, the Presbyterian Church has been confronted by the problem of women, their place and influence in society and the Church. The violent reaction of the Reformation against the Roman Catholic religious orders for women meant that for nearly three hundred years the thought of women participating in the Church in any official capacity was most abhorrent. It was not until the 19th century, with its new economic and scientific developments, and the rise of the modern missionary movement, that the work of women within the Church came again to prominence as a serious consideration. In Germany the deaconess movement was revived early in the 19th century, that "greatest event in the life of women in the Church since the Reformation." Women who found their energies and talents frowned on in the home Churches, achieved in foreign missions an outlet for their evangelical zeal and gifts of teaching and healing. Our present century has witnessed amazing developments in the position of women in every area of life: her access to higher education; her political responsibility; her entrance into every professional field; her ability to do a man's job efficiently in time of war and emergency. And because the Church is necessarily in this world as well as transcending it, these changes in the status of women (to some of which the Church has contributed, for example, education), pose the problem of the role of women in Church life with a new urgency. Here, too, the cry of "Equality! Equality!" has been raised, and appeals to Scripture made on all sides. Did not St. Paul write: "In Christ there is neither male nor female"?

On the basis of these arguments, women have laid claim to ordination to the eldership and the ministry of Word and Sacrament. But the problem would seem to be even deeper and broader in its scope—the whole problem of the *recognition* of women in the Church. At every level of Church life there is evidence of a basic misunderstanding and tension: ministerial uncertainty (and occasional hostility) to the Women's Missionary Society; the vague uncertainty of the role of a deaconess and the utter confusion as to what her work should entail; the widespread ignorance within the Church of what training young women receive in the Deaconess Training School; the masculine myth that theological education is a waste for women ("it makes them too critical of sermons, and then they get married and what use is it then?"); the refusal of some Churches to allow a woman to preach from their pulpits. Truly the mark of our sin is upon us, for God intended peace and love and unity between the sexes. But the Fall set man and woman at enmity, and even redeemed man, *simul justus et peccator,* bears the mark of that enmity and the need of reconciliation. The Scottish report on the status of women to the World Council of Churches remarks that "it would be unfortunate if in present-day discussions of women's service, too great prominence should be given to the claim that women should be eligible for ordination to the Holy Ministry on the same terms as men. The effect of this might be to retard the development of other lines of Christian activity in which women might play a great and distinctive part." It seems clear that the Church is hardly in a position adequately to deal with the question of ordination of women until it has seriously considered the effect on Church polity and order of the *present* status of women within the Church.

One of our sex has said: "We women fight for equality, but emotionally we hate it." This is surely a significant factor in the consideration of woman's role in the Church, bringing into focus that the relation of the sexes in the Church as well as out of it is complementary rather than competitive or even "equal". Most significantly, the World Council of Churches in 1953 changed the title "The Commission on the Life and Work of Women in the Church" to "The Department on the Co-operation of Men and Women in Church and Society." A Commission study comments: "In the present generation woman is ceasing to want, or to be compelled, to imitate man. She seeks to express her feminine nature both in her work alongside man and in the relationships of love. She is becoming conscious once again of a specific feminine mission." I believe that the present-day woman worker in the Church would plead for recognition on such grounds as this. Grant to her equal opportunities for study, equal rights to use her

MISS JEAN BLACK, B.A.

best intelligence in the most demanding theological disciplines. Recognize her gifts of speech, of communicating the Good News of Jesus Christ, her gifts of teaching and of healing, her talents for organization, for detail, for ministry to other women and to children. And then allow her to use this training and these gifts *as a woman,* bearing in mind her psychological, biological and social differences. Admit that the minister is limited in his exercise of the teaching function by the pressures of Church Committees and parish administration, but that a carefully-trained woman can devote her full energy to this ministry. Admit that a woman with remarkable preaching ability (I think of Miss Margaret Kennedy, for example) should be given every opportunity to proclaim the power of the Gospel through every possible medium. Admit that women could be used effectively in Church radio work if they are so talented. Recognize that a woman can reach the heart of another woman's problem and need more adequately than a man in certain situations. Admit that the art of communicating the Gospel to a noisy Kindergartener or a questioning Adolescent is just as important, perhaps even more difficult, and requires as much study, as the fine points of homiletical theory and practice. It is time that the Church made up its mind as to the true status and *stature* of the women who serve it. Only then can men and women "each make to the whole a contribution cross-fertilized by the gifts of the other."

It is true that men and women are equal—equal in the Christian sense of the equality of every individual before God, equal as *sinners,* equal in opportunity to develop such varying or unequal gifts as men and women may have as individuals, equal in opportunity for mutual service and sacrifice. As Christians we are citizens of two ages. We believe that in the Incarnation, Death and Resurrection of Jesus Christ, the power of the Old Age was broken and the New Age inaugurated, that New Age in which there is neither Jew nor Gentile, bond nor free, male nor female. But the Old Age lingers still upon us. The Church is human as well as divine; there is distinction between the sexes while at the same time mankind receives equally the grace of God in Christ, free and without distinction, "neither male nor female." For the men and women who live within the Church between the Incarnation and the Parousia, fulfilment can be found only in the reconciliation which Christ alone can bestow, reconciling us to Himself and hence to each other. As women we ask that the Church will have room for us, will believe in and recognize our call, will give us encouragement and guidance in the fulfilment of it, will allow us to serve with our best efforts of heart and mind the Saviour who created us, and who redeemed us.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. ANNE FISHWICK,
1636 EAST 29TH AVE.,
VANCOUVER, B.C.
PRESS SECRETARY.

KAMLOOPS - OKANAGAN PRESBYTERIAL — Kamloops-Okanagan Presbyterial had a very interesting and pleasant 40th annual meeting in St. Andrews Church, *Kamloops,* with the president Mrs. A. F. McSween in the chair. Twenty-three delegates attended from Kamloops, Armstrong, Salmon Arm, Vernon and Penticton. All reports showed a very successful year. Discussion groups of twenty minutes each were arranged; "Constitution and By-Laws" led by Miss C. Foote, "Women in the Church" led by Mrs. D. A. Arnott and "Stewardship" led by Mrs. K. McKechnie. Miss Norma Kennedy, Regional Secretary from Alberta, reviewed the discussions. Mrs. M. Clifford, Synodical president, gave a very fine address on "Stewardship" and an impressive film was shown, "Money for the Master". Mrs. McSween was re-elected to the presidency and officers for the following year were installed by the Synodical president.

VICTORIA PRESBYTERIAL—The 42nd annual meeting of the Victoria Presbyterial took the form of a two day meeting in St. Andrews Church, *Victoria,* the theme being "Stewardship". All sessions were conducted by the president, Mrs. G. Cameron. Special guests were Mrs. M. Clifford, synodical president and Miss Norma Kennedy from Alberta. All reports showed progress and interesting discussions were led by Miss Kennedy. A deciding vote was cast against women participating as ministers or elders. A highlight of the Presbyterial was an address by Dr. Mary Roberts, retired Medical Missionary from India, entitled "The Christian Woman Looks at the Problems of the Delinquent Girl". Explorer and C.G.I.T. Groups of the Church took part in the programme and a film "Money for the Master" was shown. Officers for 1956 were installed by Mrs. Clifford.

WESTMINSTER PRESBYTERIAL — Westminster Presbyterial held their 42nd annual meeting in First Presbyterian Church, *New Westminster,* the theme for the day being "Thou Art the Way, the Truth, and the Life". Special speakers were Rev. W. C. McBride, Superintendent of Missions and Rev. M. Nicolson who spoke on "The Place of Women in the Church". A vote was taken, and of the 111 votes cast the majority were definitely against the ordination of women to the ministry or eldership. His Worship, Mayor F. H. Jackson brought greetings from the Royal City Council. Reports showed increased interest in all departments, with the allocation being exceeded. The Kitimat group sent a special gift of $57.58 which was sent direct to Toronto. Mrs. Earle P. Fox was re-elected as president for the fourth term.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA
PRESS SECRETARY

CALGARY PRESBYTERIAL—The Elizabeth Rae Affiliated group of Grace Church, *Calgary,* reports a very active and successful year, due to increased membership. The society has been divided into three groups which take turns in arranging meetings and providing refreshments. Mrs. Alberta McCallum received a Life Membership and pin for faithful and outstanding service. Volunteer groups served dinner to the Young People on five Sunday evenings.

At the annual meeting of *Grace* Afternoon Auxiliary, the retiring president, Mrs. Alfred Barroll was presented with a Life Membership pin and a Hymnal. Mrs. George Metcalfe received an Honorary Membership, with Mrs. T. M. Allan, Mrs. J. W. Crawford, Mrs. C. Yearwood and Mrs. S. Durnford receiving Life Memberships.

Sunday, February 12th, was Missionary Night at Grace Church, with the different Auxiliaries taking part. A report covering fifty years was presented by Mrs. Norman McCann, president of the afternoon auxiliary. Outlines of the work done by different adult and children's groups were given.

RED DEER PRESBYTERIALS—Most of the reports were encouraging at the Presbyterial annual meeting held in Knox Church, *Red Deer.* A memorial devotional for Mrs. Chrystal, charter member of Carstairs Auxiliary, was led by Mrs. Weber.

HAMILTON AND LONDON

MISS FLORENCE BAXTER,
FRONT STREET,
CHIPPAWA, ONTARIO
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — St. Andrew's W.M.S. *Southampton* reverently record the passing of a beloved Life Member, Mrs. A. Saunders who had been active in W.M.S. work for fifty years and who served twenty-eight years as Supply Secretary, which office she held at the time of her death. She was very loyal to her church and her life is held in thankful remembrance.

Rev. D. C. McLelland of Chesley, Moderator of Bruce Presbytery, Rev. E. F. Dutcher and Rev. James Clarke took part in the dedication of St. Andrew's, *Owen Sound,* new Christian Education Building and we heartily congratulate St. Andrew's. Over 600 attended this service.

CHATHAM PRESBYTERIAL—St. Andrew's, *Windsor* was host to Chatham Presbyterial Spring Executive. the Alexander Bartlett group held their annual St. Patrick's Day Tea March 14th, and the W.M.S. members were all pleased to have Mrs. James Johnston, a delegate of the 42nd Annual Presbyterial announce that Mrs. Wm. Lawson, of St. Andrew's was elected the incoming Presbyterial President. Miss Beatrice Scott addressed the Presbyterial.

In Knox, *Windsor,* at a combined meeting of the Senior W.M.S., the C.G.I.T. and the Ellen Douglas Auxiliary had the pleasure of Miss Isabel McConnell's presence. Many attended and Miss McConnell spoke of the work of our Church in India from the standpoint of its Medical Missions.

In *Leamington* the Sunshine Auxiliary entertained new Canadians at a dinner served in the new Knox Hall, and in January the Isabel McConnell Auxiliary had as their very special guest Miss Isabel McConnell, on furlough from India.

HAMILTON PRESBYTERIAL — For their third anniversary the Alice MacDonald Y.W.A. St. John's, *Hamilton,* had as their special speaker Mrs. Malcolm McKenzie, a missionary on furlough from South Africa, and a former member of St. John's. This was an illustrated talk and Mrs. McKenzie also showed many interesting articles made by the natives.

The Senior Auxiliary of St. Columba and the Y.W.A. of St. Enoch's, Hamilton, heard Miss Thelma Clark and Miss Geraldine Greer speak on their missionary work in Japan and Formosa. St. Columba W.M.S. honored Mrs. Robert Jamieson.

HURON PRESBYTERIAL—The members of *Clinton* W.M.S. were greatly encouraged by the results of an extra effort, placing mite boxes to increase their 1955 finances. After an address on "Stewardship" by Mrs. J. B. Russel, Seaforth, they are hoping for even better things this year.

LONDON PRESBYTERIAL — Mrs. W. H. Adamson gave a talk on Christian Stewardship to St. James W.M.S., *London,* setting forth a new principle of meeting commitments for W.M.S. groups.

At a Lenten W.M.S. meeting in St. George's Church, London, Mrs. W. K. McInroy gave an address on the meaning of the forty day Lenten season, saying Lent, which means Spring, should be a time of prayer and spiritual stock-taking.

NIAGARA PRESBYTERIAL — Many from the Presbyterial were privileged to hear Miss Isabel McConnell who spoke at the Presbyterial meeting in St. Andrew's Church, *Welland,* and these and even a larger number will have a like privilege as Miss McConnell is to be at the annual Synodical meeting which is held this April in St. Andrew's Church, *Thorold.*

On January 27th the Desta Woods Mission Branch of First Presbyterian Church, *Pelham,* held an open meeting inviting their mothers and all the Church organizations. Many attended and gave their encouragement.

PARIS PRESBYTERIAL — Knox W.M.S., *Brantford,* had Miss Isobel Scott, Deaconess at Central Church, speak on our missionary work among our Indians in Western Canada. At this meeting Mrs. N. R. Brown, a Life Member was honored with a gift on her birthday.

In sincere appreciation of long and devoted service Mrs. Harry J. King of Knox Afternoon Auxiliary, *Woodstock,* was presented with an Honorary Membership.

MANITOBA

MRS. JAMES GIBB,
308 S. MARK ST.,
FORT WILLIAM, ONT.

MANITOBA SYNODICAL — The forty-second Annual Meeting of the Manitoba Synodical Society was held in St. Andrews Presbyterian Church, Fort William and First Presbyterian Church, Port Arthur. The theme of the meeting was "And Ye Also Shall Bear Witness", John 15:V.27. All sessions were well attended and delegates from Superior, Brandon and Winnipeg were present.

Mrs. D. H. Ross, President, in her opening remarks said, "There is need for more working members and more funds". She also pointed out the importance of greater interest in Missions on the part of both individual members and organization.

Treasurer Mrs. C. Smith reported receipts totalled $90,158.15.

The afternoon address was given by Miss Margaret Webster, Executive Director of Organization, representing Council Executive. She said, "Millions in many nations, struggling for freedom, amid the chaos of the world, are our concern. Their problems must be faced and studied by the women of the Church. Christ talked and worked with women; they were among His first messengers. The command is still 'Go Ye into all the world'. Members of the Society must have open minds and must be ready at all times to consider what is God's will for them".

A discussion was held by Miss Jean Stevenson and Miss Margaret Webster on proposed changes in Constitution and By-Laws. At the evening session Rev. A. H. Johnston led in Worship Service. Mrs. A. M. L. Long introduced Miss McConnell Reg.N., returned Missionary from the Bhil Field India, the speaker for the evening session. Wearing a native Sari she spoke of the work being done in the hospitals. It was the policy to train natives so that they would gradually take over responsibility themselves and provide leadership. She said the Church had a great responsibility here and there is no time to lose. India is in the eyes of the world today. There is a great need for nurses, also more missionaries and prayers by the people at home said Miss McConnell.

At the Thursday morning session held in First Presbyterian Church, Port Arthur, Secretaries' reports were accepted. A discussion on Christian Stewardship followed, this was led by Miss Webster and Mrs. Cormack Smith who pointed out that Stewardship means self-denial for every member.

The re-dedication service was conducted by Miss Isabel McConnell. At the afternoon session a discussion led by Mrs. R. A. Davidson on the Place of Women in the Church took place with members speaking on the pros and cons, of women being ordained into the Ministry, or being Elders in the Church. Mrs. Davidson quoted Professor Scott McKenzie who remarked, "Is the Church justified in not granting Ordination of Women?" The Manitoba Synodical brought out that the Church might recognize the Scripture that there is neither male nor female in the Church.

The installation of officers was conducted by Mrs. C. E. LeCocq. Delegates to the Annual Council Meeting of the Women's Missionary Society will be Mrs. D. H. Ross, Mrs. M. E. Boudreau, Mrs. H. G. Loney, Mrs. R. E. Leeson and Mrs. R. H. Hood, who were reminded that they are delegates, not only for themselves but for all the auxiliaries.

SUPERIOR PRESBYTERIAL—That the Presbyterian Church both locally and across Canada is steadily gaining strength spiritually and expanding in all its phases of endeavour, was pointed out by speakers at the 42nd annual meeting of Superior Presbyterial of the Women's Missionary Society, held in First Presbyterian church *Fort William* on February 15th. These statements of the Church's growth were backed up by reports from various officers who reviewed activities of local groups.

The all day session, attended by delegates from both cities, as well as from out of town churches, re-elected Mrs. H. J. Loney as president for another term.

Guest speaker for the session was Miss Frieda Matthews, of Toronto, Executive Director of National Missions of the Women's Missionary Society. In her inspiring tale, Miss Matthews pointed to the great need for workers in the church both in Canada and in overseas fields. In Canada, she stated, the rapid growth of population and the fact that people were moving from rural to urban communities put a strain on established churches. Then too the expanding work with Indians and Chinese in Canada demanded more trained personnel and more expenditure. The refugee problem was one in which the Church must take an active part she continued, and overseas missionaries' aid was a necessity in the form of personnel, churches and institutions. These are problems ever confronting us she declared, basing her tale on "Stewardship" and quoting, "Good Stewardship is the Manifold Grace of God". We have many young people coming forward offering their services. The answer to this challenge lies with the individual member of our church, as to how he responds to the great need before us.

Annual reports from various officers were presented at the executive meeting held in the morning with Mrs. H. J. Loney presiding. Mrs. C. LeCocq reporting for the Senior Auxiliaries said "One can sense the interest in all branches of our work with auxiliaries and affiliated societies".

Looking through the year we find it one of achievement. There has been an increase in attendance in active members, more interest shown and an increase in giving.

Mrs. J. Fraser led a discussion on "Christian Stewardship" which she defined as a systematic giving of money and time in acknowledgment of God's love. Since the allocation system has been discontinued she urged each individual to give support to the stewardship method of raising church funds.

"Place of Women in the Church" and the question of "Ordination of Women to the Ministry and Elders" was discussed by Mrs. J. Fidler. Opinions on these topics varied.

During the day an exhibit of craft work of C.G.I.T. and Explorer groups of First Church, Westfort, was on display in the church and received much favourable comment.

WINNIPEG PRESBYTERIAL — The 42nd Annual Meeting of the Winnipeg Presbyterial W.M.S., convened in First Presbyterian Church, February 16th in *Winnipeg*. The theme was "The World for Christ". Mrs. M. E. R. Boudreau, president, presided.

The meeting opened with worship service and welcome by Dr. W. G. Maclean of First Presbyterian Church.

Miss Frieda Matthews of Toronto, Director of National Missions, Presbyterian Church in Canada, spoke to the meeting and stressed new areas for missionary service in Canada and the shortage of funds to cover rapidly expanding needs. She stated that Councils' expense estimate of $304,000 for 1956, an increase of $47,000 over 1955 was due to higher operating costs. It will not provide increased missionary work she said. Areas suggested for missionary work by Miss Matthews were homes for the aged living on $40.00 a month, work with the Chinese and other immigrants and with French Protestants in Quebec and young people living in rooming houses in industrialized areas. She noted that for the first time in the history of the Church there are 32 girls enrolled in the deaconess training school in Toronto.

Treasurer Mrs. S. V. A. Gordon reported receipts of $3,449.15 sent to the synodical treasurer, an increase of $164.24 over 1954.

A shortage of leaders for children's work was noted with a total of 314 members in Mission Bands and Explorer's groups. Senior auxiliaries reported 314 members with an increase of $138.00 in contributions.

During the year, seven life memberships and one honorary were presented by auxiliaries.

During both morning and afternoon sessions panel discussions took place under the leadership of Mrs. S. V. A. Gordon and Mrs. Cormack Smith and reports of the different departments were given by the panel.

Hildur Hermanson Y.W.'s Auxiliary held a worship service in the evening and a study presentation "Along the Jericho Road" was presented by the St. James Evening Auxiliary.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307 2ND STREET, WEYBURN, SASK.
PRESS SECRETARY

SASKATOON PRESBYTERIAL — The annual meeting of Saskatoon Presbyterial was held in Parkview Presbyterian Church in *Saskatoon.* The Secretarial report indicated an increase in giving and in membership. Rev. L. S. VanMossel stressed the importance of united effort in the work of the church. The Rev. G. McMichen based his address on the text "Sanctify the Lord God in your hearts". The Secretary's report showed increased activity in most departments and a most interesting and successful year had been experienced. Election and installation of officers brought this Presbyterial to a close.

MOOSE JAW PRESBYTERIAL—Moose Jaw held its annual Presbyterial meeting in February, the theme being "The Whole Armour of God". Mrs. W. Kelly presided at all sessions. The theme for the second day was "Shield of Faith" taken by members of Women's Federation Knox Church, Weyburn. Encouraging reports were presented. Mrs. J. Carson, Swift Current, conducted the afternoon session and group discussions took place. The Mission Band of Knox Presbyterian Church, Weyburn, was presented the Banner for outstanding achievement during the past year. Rev. R. B. Herrod, St. Pauls Church, conducted the impressive installation service.

PRINCE ALBERT PRESBYTERIAL — The Prince Albert Presbyterial was well attended with delegates from Clouston, Meath Park, Tisdale, Melfort and Sylvania. The theme was "Serve". Topics under discussion being "Stewardship", "Place of Women in the Church", and "Proposed Revision of the Constitution and By-Laws". All secretaries reported a successful year with a marked increase in giving and interest in the work. Election of officers and their installation brought the Presbyterial to a close.

REGINA PRESBYTERIAL — Regina Presbyterial held their forty-second annual meeting and the opening devotions were conducted by the Govan ladies. Rev. Bruce Herrod was guest speaker and based his address on "The Good Samaritan". The ladies from Estevan led the devotions the second day, followed by group discussions on the current topics before us at this time. It was decided that further study and guidance was desired regarding the place of women in the church and tabled it for one year. Installation of officers, followed by the benediction pronounced by Rev. Dr. Norman Kennedy, brought the Presbyterial to a close.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON,
70 GLEN MANOR DR.,
TORONTO, ONTARIO
PRESS SECRETARY

ALGOMA PRESBYTERIAL—The annual meeting of the Women's Missionary Society, Algoma Presbyterial, was held in St. Paul's Presbyterian Church, *Sault Ste. Marie.* Miss Ruby Walker was guest speaker, and introduced the topics: "Stewardship" and "Women's Place in the Church". Discussion groups were lead by Mrs. A. H. McGregor, and Mrs. R. Lawrence, Korah. Miss Acheson told of one W.M.S. Missionary of the Irish Presbyterian Church in Malaya, who was ordained as an Elder while home on furlough. The Synodical Society of Toronto and Kingston had accepted the invitation to hold their Annual Meeting in Sault Ste. Marie in April 1957. The Junior C.G.I.T. of Westminster was affiliated with the W.M.S. in January. The Reverend R. Duke, of St. Paul's Church installed the officers for 1956.

SAUGEEN PRESBYTERIAL — The annual meeting of Saugeen Presbyterial was held in Knox Presbyterian Church, *Palmerston,* with Mrs. G. B. Anderson, Harriston, Presbyterial President, presiding. Words of welcome were extended by Mrs. Harold Smith, Palmerston. Treasurer's report given by Mrs. W. McGowan, Durham, showed a successful year. Departmental reports were given by the secretaries. Reverend George Young, Moderator of Saugeen Presbyterial, extended a welcome and good wishes to the Presbyterial. Mrs. A. S. Curr, Synodical President, spoke on "Stewardship". Other speakers were Mrs. D. McArthur, Holstein, and Mrs. G. B. Anderson, Harriston, on "Constitution and By-Laws". After discussion period, the meeting was closed by prayer by Mrs. Brown, Mount Forest, and the singing of the National Anthem.

TORONTO WEST PRESBYTERIAL — A total of $20,040.00 was received last year by Toronto West Presbyterial of the Presbyterian Church, as reported by Miss Cheyne, Treasurer, at the annual meeting held in Dovercourt Road Church in *Toronto.* Mrs. W. Agar presided. Words of welcome were expressed by Mrs. Newall and Miss M. L. Tew giving the Executive report. Mrs. A. S. Curr, Synodical President, spoke on "Stewardship"; Miss Isabel McConnell Reg.N., Bhil Field, addressed the meeting. Closing prayer was by Rev. Ross K. Cameron. Officers for the new year were installed by Rev. Donald Jackson, Moderator of Toronto West Presbyterial.

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JUNE
1956
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Hiking Back to Camp

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EDITORIAL

WORLD REVOLUTION

by REV. H. S. HILLYER, B.A., B.Th., D.D.

General Secretary of the Canadian Baptist Foreign Mission Board.

LET US LIFT UP our eyes and look out upon our world today. Let us lift them up above Toronto, above Ontario, above Canada, above the American Continent. Let us go to a satellite in outer space and look upon our world. They call it the earth. It has five continents. It has two and a half billion people. Just now these people are going through a world revolution. Drastic-far-reaching-earthshaking changes are taking place and every individual of the millions feels some effect of this world-wide revolution.

There are two leading nations—the American and the Russian—massive—industrial giants that are struggling for supremacy. Each one has enough newly-discovered atomic power to destroy the earth and all its inhabitants. Neither power wants to start an atomic war for fear of being destroyed itself. This struggle for power is only one phase of world revolution.

Half of the people on the earth live in the continent of Asia. One billion and a quarter, and since the close of the Second World War this great mass of humanity has awakened, has stood up, has declared its right to have *food* plus a few of the comforts of life, has demanded a right to VOTE, has demanded a right to be considered of equal importance to every man on earth.

Asia as well as Africa has revolted against Western political domination.

European colonialism has gone forever and an excessive and almost fanatical nationalism has taken its place. Each nation feels it is the best on earth.

Also in the economic sphere Asia and Africa have revolted against the *West*. For practically two centuries the West has dominated and controlled Asiatic and African economic development.

Asia and Africa and to some extent Latin America have revolted against the theory and practice of white racial superiority. For four hundred years the white races have dominated all the other races but now the titanic struggle is taking place and the brown race, the black race and the yellow race are standing on their own feet and demanding to be heard. Bandung Conference was the first major political conference of world statesmen at which there was no white man present as an official delegate. Aymara Indians can learn Greek. Science is unanimous in its declaration that beneath the skin all races are the same and have the same possibilities and potentialities.

Asia and Africa have also revolted against western culture. All over the Asiatic and African countries there is a revival and resurgence of pagan religions. Hinduism, Shintoism, Confucianism, Mohammedanism and Buddhism. The grosser aspects of these religions are disappearing. They are being slightly purified by contact with Christianity. Buddhism began about 500 B.C. Today in Rangoon, Burma, there is being held the Sixth Buddhist Council in which two hundred Buddhist theologians are restudying their faith. The study began in May, 1954 and will end in May, 1956. It is being generously subsidized by the Burmese government. When the Council finishes they will permanently establish in Rangoon an International Institute of Buddhist Studies.

Added to all this there is a population problem. During the last three hundred years the earth's population has increased fourfold. In the last forty years the population has increased fifty per cent.

We can look at this increase in population from three points of view.

WAR. Two theories. Anglo-Saxon — machines of war used extensively to economize to the minimum the number of lives sacrificed. Russian and Chinese theory — no matter how many lives are sacrificed the battle must be won and sometimes men are cheaper than machines.

POPULATION AND FOOD. An Anglican clergyman named Mr. Malthus wrote a book one hundred years ago on population. He said that God permitted plagues and pestilences and wars to restrict the population and keep it within the possible food supply. We do not believe that theory for

Rev. H. S. Hillyer, B.A., B.Th., D.D.

Science tells us that there is almost no limit to the amount of food that the earth can produce scientifically.

POPULATION INCREASE AND RELIGION. The ratio of Christian to non-Christian now is about one to four including Roman Catholics as Christians. If we leave them out it is about one to seven. What will the ratio be when the world population is doubled? In India alone the population increase is ten million a year but the Christians' increase not more than half a million a year.

India itself is changing rapidly. It is fast becoming industrialized. A Kingston firm is manufacturing locomotives under the Colombo plan. I have seen these locomotives both in Kingston and in India. They are huge and they are symbolic of the greatness of India. India and China are taking two different paths both toward the same goal — industrialization. In the hills can be seen huge towers built to carry high powered electricity but no wires.

I have not said much about Communism because I believe it is only one phase of world revolution. I believe that Communism as a political force in Anglo Saxon countries is waning because we have discovered its real nature. In spite of the visit of Khrushchev and Bulganin Communism has received a severe defeat in India during the last year.

When Lester Pearson asked Khrushchev and Bulganin why the Communist party did not stop its interference in the affairs of countries outside Russia, they said: If you don't like it, why don't you stamp it out? You are sovereign in your own country.

In the Indian parliament last month a bill was introduced for the registration of conversions—of changes of religion. The Prime Minister spoke strongly against it and it was soundly defeated.

Our missionary work and emphasis must change with these changing times. Of course, there are constant factors that never change:

The Lordship of Christ.
The Message of Christ.
The Commission of Christ.

But *methods* must change with the changing government. Missionaries have adjusted themselves wonderfully well to these changes.

They no longer go out as members of the ruling class. They go out as guests of the Indian people. Therefore the missionary must be characterized by the virtues of humility, tact, diplomacy, as well as love and sincere appreciation of the fine people with whom and amongst whom he works.

Sometimes we hear someone say, I don't believe in Foreign Missions. No one would be here today if it were not for Foreign Missions. Jesus, our Saviour, was not born in England. Before the sixth century the people who lived in England, your forefathers and mine, were not only pagans but cannibals. A slice of human flesh was considered a great delicacy. All the happiness and joy and peace and security that you have you owe to Foreign Missions.

There are two possible motives for Foreign Missions, Self-Preservation or Consecrated gratitude. The love of Christ constraineth us. We must accept Christ as Lord, obey His command, overcome our selfish desires and become ambassadors and give our lives to carry the Gospel to the millions who have never heard of Christ.

Formosan people to whom the Biblewomen carry the Gospel.

Good News From Taiwan

ONE OF THE DIRECTIONS in which we are endeavouring to move on all our overseas fields is more responsibility on the part of nationals. In the report from Taiwan for 1955 there has been decided advance in this respect on the part of the Bible women.

Ong U, who has responsibility for teaching in the Mackay Hospital and follow-up work in the homes of ex-patients, saw eleven of her pupils baptized in 1955 and one other enter into full communion with the church, having been baptized as a child. Eighteen of Ong U's pupils learned to read the catechism, twelve learned to sing hymns and twenty-four to read the Bible; nine learned to write. This definite Christian teaching, along with the ministry of healing, means that the hospital's witness is gradually being strengthened and it enables the patients to realize the source of the Christian's concern for healing.

Another Bible woman, working with a congregation, directed a Sunday School and conducted Bible classes; five of her pupils were baptized.

A third Bible woman, who commenced her work where there was no preacher, broadened her activities, when finally a minister came, to lay the foundation for another congregation, conducting classes with the result that twelve adults and ten of their children were baptized.

A fourth Bible woman, who visited in the homes and taught the people there, met with strong opposition from many members of the family. In spite of this one was baptized and several others made profession of faith in God and are preparing for baptism.

A fifth Bible woman carried on much the same type of work in two different places and through her teaching and visiting persuaded a number to attend church service.

Four of the five Bible women had come from non-Christian families and knew well how to approach the non-Christian. They work in close co-operation with the local minister and congregation and all efforts are made to strengthen the church.

This is a most encouraging report because it demonstrates: (1) the growing sense of responsibility on the part of the Taiwanese themselves; (2) the fact that a Taiwanese is much better equipped to approach individuals among his own people than is a foreigner.

These Bible women are supported by the Women's Missionary Society in Canada, one of the most effective contributions we can make to the work overseas.

—Laura K. Pelton

FINANCIAL REPORT

Three months ended March 31st, 1956.

General Fund:

Receipts

Synodicals:		
Alberta	$ 385.14	
Manitoba	600.00	
Toronto and Kingston	4,056.00	
Hamilton and London	8,016.11	
Montreal and Ottawa	2,640.00	$15,697.25
Special Gifts		1,860.23
		$17,557.48

Expenditures

National Missions	$16,967.38	
Overseas Missions	33,311.86	
Organization	10,150.81	
Publications	3,561.12	
Administration	5,517.73	
Council Meeting	2,571.15	
Christian Literature	1,440.00	
Insurance and Taxes	88.50	
Grants	1,100.00	
Public Relations	18.00	
Visual Education	9.80	
General Contingency	10.00	
Special Gifts	726.21	
Payments from 1954-55 Balances	4,325.29	$79,797.85

Special and Trust Funds:

	Receipts	Expend.
Indian Residential Schools:		
Cecilia Jeffrey	$ 4,080.65	$18,516.89
Birtle	8,805.11	11,908.43
Supply Fund	300.40	1,868.23
Pension and Retirement Fund	1,757.10	2,944.83
Legacy Fund	2,449.75	17,558.60
Special Reserve Fund	166.25	652.75
Peace Thanksgiving Fund	504.75	1,765.50

Helen P. Sinclair, Treasurer.

Excerpts from

AN ADDRESS

by the

HON. PAUL MARTIN

Minister of National Health and Welfare

to the

Thirty-seventh Annual Meeting of the ASSOCIATED CHURCH PRESS

IT WAS WITH MUCH pleasure that I accepted the invitation to address this Thirty-seventh Annual Meeting of the Associated Church Press of North America. Since its formation in the city of St. Louis four decades ago, when a small group of editors first conceived the idea of gathering together in an association of this kind, this organization has flourished and grown to reach the influential position it now enjoys in the religious life of this continent. I am told that over 125 church papers in the United States and Canada, with a combined circulation in excess of ten million, are members of this Association. When it is considered that these publications are circulated among families, it can readily be estimated that they have a reading constituency of at least thirty million persons.

In glancing through the Constitution of this Association, I note that its purpose is, among other things, to promote fellowship and to stimulate higher standards of religious journalism in order that its member publications may be able to render a more useful service and to exert a more positive and constructive Christian influence on contemporary civilization. In these days when the written word can be such a powerful social influence for good or for bad, these objectives should inspire the support of all who are dedicated to a belief in the importance of spiritual values in modern life.

In countries like our own, where the tradition of the press is founded on the belief that the truth shall make men free, it is depressing to recall that over a large area of the world's surface today, deception and concealment are the leading techniques of a state-controlled press.

I believe that there is a very close association between what is being done in countries like Canada to widen the reach of social justice and our efforts on the broader international scene to assure the health, security and stability of the world community.

Canada has been proud to support the work of the United Nations since its inception in 1945. Our government was represented at the San Francisco

Conference and played its part in the drafting of the Charter for this world organization. The delegation of Canada, which set out for San Francisco in an atmosphere of hope and confidence, had behind it the widest possible measure of support from the Parliament and the people of this country.

This widespread support grew from principles which had come to determine this country's foreign policy . . . the need to maintain national unity, to resist threats to political liberty, to support the rule of law in national and international affairs, to maintain moral values and, finally, to accept responsibility in keeping with our role in world affairs. Underlying our whole approach to the establishment of the United Nations were two basic convictions—that aggression could be prevented or defeated only through the organization of an effective system of collective security; and that peace could be maintained only on a basis of economic and social progress.

Looking back over the decade that has followed, it becomes immediately evident that the United Nations has not succeeded in achieving everything we had expected of it. And yet we must remember that while the United Nations is only ten years old, the problems with which it must deal are almost as old as human life itself.

It is so easy to see the failures, the frustrations, the futilities; it is, unfortunately, just as easy to overlook the successes, the solid achievements, the positive accomplishments to the credit of the United Nations—not only in the political field but in the social, economic and other spheres of action.

Setting aside extravagant and unwarranted expectations there remains a solid core of accomplishment in the present and a real possibility of progress in the future. The organization has not yet fulfilled all of its potentialities and it will be a long time before it does so. But the adaptability it has shown during these difficult years is one of the surest guarantees of its capacity for further development.

In the United Nations we are going through on the international level the same kind of growing pains that accompanied the establishment of the rule of law on the national level. There was a time in the life of communities and nations when the only redress from wrong-doing was in punitive action on the part of the injured party himself. Bit by bit, as society became more complex and interdependent, formal protection of the group interest was provided through the gradual evolution of a system of law and order.

It would obviously be quite unreasonable to expect that, in the short space of ten years, the United Nations should be able to establish beyond question the supremacy of the law in the complex realm of world relations. And yet, when history looks back on this period, I believe it will be recognized as a turning point in human affairs. What sort of world would we have had today if we had not developed this agency for collective action, imperfect though it was bound to be?

The record is clear. Because of the existence of the United Nations, some outbreaks of violence have been avoided altogether; others have been brought to a speedy end; still others have been kept from growing into wider conflicts. Because of the impelling moral force this organization has mobilized, almost every dangerous situation of the past ten years has been presented sooner or later to the United Nations.

The United Nations has dealt with a variety of problems using a variety of techniques. It was a result of the Iranian appeal to the United Nations that Soviet troops finally evacuated Iran. Although the situation there is still explosive, it was the United Nations that brought an end to large-scale hostilities in Palestine. It was the United Nations that effected a cease-fire in Kashmir and brough the dispute in India and Pakistan within a framework of negotiation. It was the United Nations that created the independent state of Indonesia and, in so doing, not only halted a serious war but assisted a rich and ancient civilization in taking its place in the family of nations. It was the United Nations that finally solved the problem of the disposition of the Italian colonies which had not been resolved in the Peace Conference. And it is the United Nations that is now laying the groundwork for international co-operation in the peaceful uses of atomic energy.

But basic conflict between East and West remains. This is a problem that will not be solved overnight. We must be patient. We must discuss.

* * *

A WORLD-NATION

God of the glowing love, making men brothers,
Burn out the dross of belief in the sword;
Fashion one vision more golden than others:
Peace evermore through thy mercy, Lord.

Then shall thy spirit-sons, purged of all hatred,
Spurning all envy and martial reward,
Stand a world-nation, united and sacred,
Pledging eternal goodwill, O Lord.

Earl B. Marlatt

* * *

HON. PAUL MARTIN
Minister of National Health and Welfare

We must arbitrate. We must compromise. We must adjudicate. And the value of patient diplomatic negotiation of this kind was clearly demonstrated last Fall during the discussions of the membership question. I believe that we cannot attach too much importance to the fact that the United Nations provides for a constant exchange of views, however opposed they may be, and that this exchange helps to prevent the two blocs from withdrawing into a state of hostile seclusion in which disagreements could the more readily lead to conflict.

There is, indeed, even consolation in the fact that the debates of the United Nations are so often bitter and contentious. If our discussions were ever to deteriorate into a meaningless exchange of diplomatic courtesies we would have real cause for concern. For then, the real attitudes and true feelings of member states would be bottled up and obscured, perhaps to find expression elsewhere in some violent form.

It must be admitted that the United Nations is still a long way from final solutions to major problems like disarmament. But to me the remarkable thing is that, in view of the complexity of these issues and of the wide gap that separates East from West, we have made as much progress as we have, In the face of the almost insuperable difficulties under which it works, it surely is a heartening thing that the United Nations has achieved so much during its first ten years of existence.

. Over the stormy course of these years, the United Nations has carried forward the banner of humanity. There can be no doubt about the urgency of the problems that still beset our world organization; unless solutions can be found, nations now divided by argument could be torn to pieces by armed conflict. But I am convinced that if ordinary men and women the world around are prepared to address themselves to the task of finding peace on earth, civilization will yet rise above those primeval instincts that have so frequently degraded human behaviour, and that, in the end, the rule of law and respect for moral values will ultimately prevail.

INDIAN ACTIVITIES

by DORA SKENE

OUR CHAPEL AUDITORIUM here at the Cecilia Jeffrey School is the scene of unusual activity these days, and nights too. Soloists are struggling through the intricacies of singing correctly, young feet are beating out the rhythm of a folk dance, and pleasingly modulated Ojibway voices are heard in the recitation of poetry or prepared speeches.

All this activity will culminate in public competition at the annual Music Festival held in Kenora each Spring. This Festival encourages interest in music, public speaking, verse recitation and folk dancing. Hundreds of children and adults participate with keen interest, and many of our pupils are revealing increasing enthusiasm. For weeks previous to this event, attention is focussed upon preparation as thorough as time will permit. Competition, using a second language, demands much ground work.

Our initial attempt in this direction was small, with only one verse-speaking entry and a folk-dancing group. A junior choir gave a pleasing presentation under Mrs. McCallum's direction. Encouraged with the results, we increased the number of entries in individual competition which has afforded the competitors valuable experience in gaining poise and self-confidence. Barriers of reticence and language are slowly giving way. It has been a difficult path for even the extroverts, for sometimes a sound, a word, a phrase, or simply an inflection, must be repeated scores of times before it will come "trippingly on the tongue." Our pupils can speak Ojibway amazingly well with the lips and teeth almost closed; so it was with a mixture of chagrin and amusement, then of surprise, that sounds were first emitted through an open mouth. Inflection and phrasing are difficult and elusive. There was a day when the pupils would laugh outright at an upward inflection which indicated a comma, or an interrogation. As one pupil said, "It sounds funny." When we practised opening our mouths wide, faces would be covered with hands, thus hiding the gap and the giggle. However, those who have taken their places on a public platform have a new appreciation for the value of the clearly spoken word. They are revealing a greater ability to think and express themselves more readily in English, which is so necessary for their future happiness and security.

A few have experienced varying degrees of success, having given fine performances at two or more Festivals. Recently, one of our grade eight boys was privileged to

Children leaving Cecilia Jeffrey School for Vacation.

represent Northwestern Ontario at the O.E.A. public speaking contest. The day following the competition, the whole school gathered in the chapel, and were thrilled to hear his rich voice coming to us over the C.B.C. as he was being interviewed on a well known programme. It is this young man's desire to complete his education and return to his people, to teach and lead them in the ways of truth and righteousness. May he never lose that vision!

Our purpose in encouraging interest in folk-dancing was, originally, to lessen self-consciousness and to develop easy carriage with free, flexible leg and ankle movement. In the tribal dances, the men are the skilled performers, while the women execute the earth-bound movements. The girls are inclined to walk heavily, and squatting on the floor at home does not develop strong chests or firm waistlines! We are not equipped with a gymnasium nor do we have a physical training period on our schedule; consequently, the rhythmic exercises have served the dual purpose of entertainment and development.

We are always pleased, and very grateful, when our pupils take the coveted certificates, but such success is neither our particular goal, nor is it an end in itself. We believe that such training and experience will find fruition in finer leadership in the future, and in a deeper appreciation on the part of the white man for his Ojibway brother.

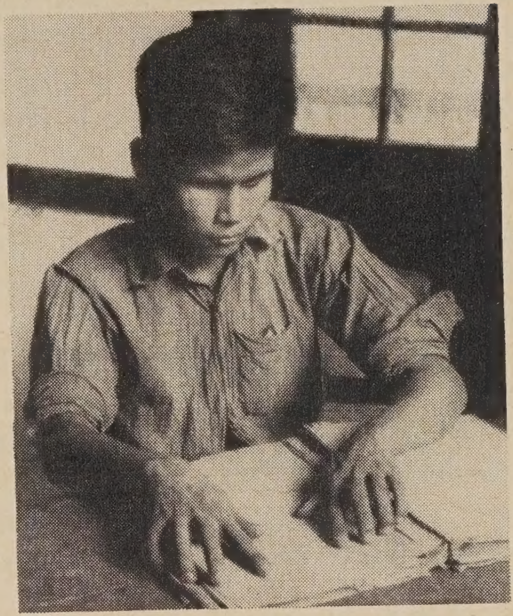
BRITISH AND FOREIGN BIBLE SOCIETY IN CANADA

by REV. DR. A. H. O'NEIL

361,355 BIBLES, Testaments and Scripture portions in seventy-four languages were distributed in this country during 1955 by the British and Foreign Bible Society in Canada, announced the Rev. Dr. A. H. O'Neil at the meeting of the General Board of the Society in Toronto. 88,846 volumes were presented free to service men, new Canadians, school children and others, while thousands more were sold below cost. Since Bible Society work began in 1804 well over twenty million volumes have been sold or given away by the Society's agents and auxiliaries in this country.

In addition to carrying on its work for Canada the Society sent $360,000 overseas in 1955, being an increase of $30,000 over 1954 and $90,000 more than the Society sent abroad in 1951. During the four years 1952-1955, $230,000 more has been made available for world work than if givings had continued at the 1951 level. In addition the Third Jubilee objective was exceeded in 1954 by $75,000.

Some part of the Bible has now been published in 1,092 languages (of which the British and Foreign Society has been responsible for 840). Two major problems confront the Society and its sister organizations today. The complete Bible has only been issued in 207 languages, while there are still at least 1,500 in which not one word of the Holy Scriptures has been printed. The Translations Department of the British and Foreign Society is in touch with over 800 translators working in 234 languages. The second problem is to increase by at least ten million the number of Bibles, Testaments and Scripture portions distributed each year around the world. Only in this way can the fifteen million adults who learn to read each year be provided with the Holy Scriptures and other urgent world needs be met.

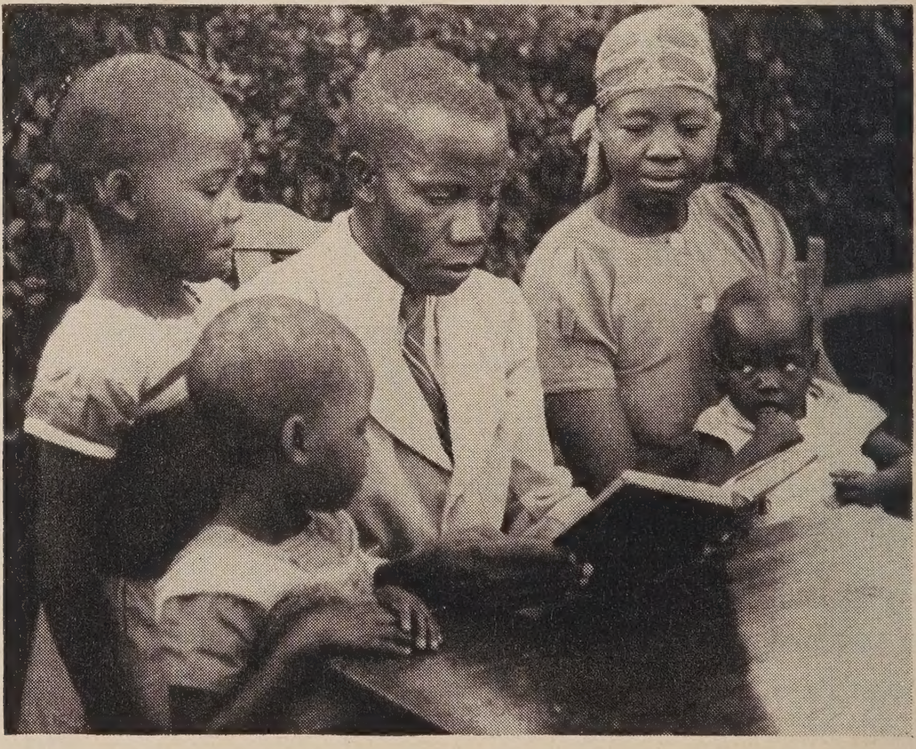


A blind Burmese boy reads Brail Scriptures in his own language.

Circulation last year in South and Central America included over three million volumes in Spanish and over one million in Portuguese, in addition to many thousands in other European languages and Indian dialects. The publication of the Bible in colloquial Japanese led to an increase of half a million over the figure for 1954 in Japan's distribution, so that 1955 had the record total of 1,872,313 volumes. Substantial increases were also reported from India, Pakistan, Ceylon and Poland.

Scriptures are being printed in Toronto in Koho and Radée, two dialects of South Vietnam, reported Dr. O'Neil. Tribespeople who speak the language, Christian Vietnamese and foreign missionaries co-operated in making these translations. The seventy-four languages in which Scriptures were distributed in Canada during 1955 included ten Indian and Eskimo dialects. Reprints are under consideration in five of these. The Bemba (or Chibemba) Bible will soon come from the press to give an important tribe in the Copper Belt of Northern Rhodesia, the complete Bible in their own language for the first time. Type is being set for the revised Ukrainian Bible. Work is well advanced on the revisions of the Spanish and Hindi Bibles.

An important new project for our own country was initiated in 1955. An English Bible is now offered to every new Canadian after the citizenship ceremony. Ex-

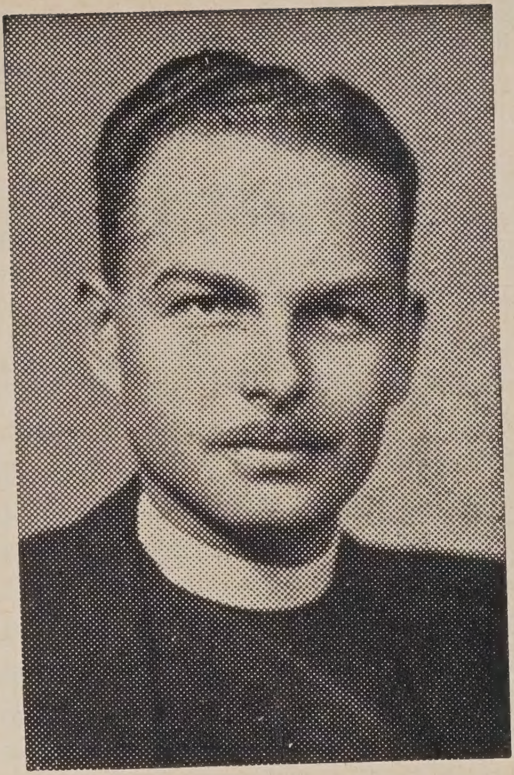


Using the Bible for Family worship in Africa.

pressions of thanks for these gifts have been received from many people, including government officials and the new citizens themselves. Side by side with this new project the custom continues of presenting immigrants arriving at ports of entry with Gospels which have their own language and English in parallel columns.

As Scriptures for overseas must be sold at less than half of cost price, and often given away entirely free, the British and Foreign Bible Society has an annual deficit of $850,000 to $900,000. Canada's contributions help to bridge this gap.

Delegates were present at the meeting from every part of Canada to represent the sixteen Bible Society auxiliaries in this country. The District Secretaries, who were in Toronto for their annual conference, also attended. In speaking to the Board Dr. O'Neil used as his theme "Fellowheirs." There are two and a half billion people in the world, he said, belonging to five main cultural groups. In all of these men and women are seeking for the truth. Jesus said, "I am the way, the truth and the life." The Church, the fellowship of believing Christians, must by example and by spreading abroad the Holy Scriptures, proclaim the truth as revealed in Christ to all men, that they may indeed be fellowheirs in God's kingdom.



REV. DR. A. H. O'NEIL

Deaths

Mrs. Charles Koelin	Chatham Presbyterial	Windsor, Ontario.
Mrs. John Linklater	Maitland Presbyterial	Kincardine, Ontario.
Mrs. Elizabeth Davies	Westminster Presbyterial	New Westminster, B.C.
Mrs. R. C. Ross	Maitland Presbyterial	Kincardine, Ontario.

Names to be inserted under this heading should be sent to the editor.

Let's Look at Southeast Asia

by ELLEN V. HAW

Chairman of the Organization Committee

THE WIDESPREAD AND EXOTIC countries of Southeast Asia are to be the subject of our 1956-57 study for Adult groups. Once more a wealth of material is available to allow the handling of our meetings in such a manner that we should all be well informed on the countries making up this area which—to the vast majority of Canadians—is very little known.

Names of countries such as Indonesia, Indochina, Burma, Malaya, Thailand, and the Philippines are known to us because of the political implications of the area, which have resulted in many newspaper headlines in recent years. However, barring a few who might have had occasion to make a particular study of some of these countries, we only know of them through the sweeping general statements which reach the press, and somehow everything about them seems so far away that our specific interest lags.

What do we know of the people in these unfamiliar lands; of the culture; of the many "isms" which flourish; and of the position of the Church of Christ? Our church does not have any work in the countries mentioned thus far, but in this new day when Christian work is coming to the place where it must be considered, to a certain extent, as a whole, it is well for us to become acquainted with this part of God's vineyard.

The source book for this new study for adult groups is entitled THE CHURCH IN SOUTHEAST ASIA by Winburn T. Thomas and Rajah B. Manikam. This book deals with this vast area in a very fine manner. Here we find a clever introduction to all of the countries making up the area known as Southeast Asia, their people, their customs, their religions, their problems, and most important, the status and problems of the Christian Church, and some suggested remedies for those problems.

The great threat of communism and the renewed efforts on the part of Buddhism, in particular, to win converts; the tactics being used by the Roman Catholic Church to be on hand wherever there are children to be reached, and many other vitally important features of life in these countries are very clearly set out in this little book.

Once the study packets are ready for sale, it would be an excellent idea for the group president (or someone appointed to oversee the study programmes within a group) to secure the packet—more interesting and informative reading would be difficult to find. Any president or group representative who follows the plan of pre-reading the study book would immediately see the values to be received by the group in making such a study.

Miss Louise Reith has developed a versatile series of programmes for use in the groups, and those who follow the study plan will emerge from it well-informed conversationalists on one of the most provocative areas in the world today.

It is very important also that we know how the tremendous task of carrying Christ's gospel is being carried on, to quote the authors—"The Christian church in almost every land of Asia is a tiny David confronting an enormous Goliath of non-Christian religions and cultures, of communism and increasing secularism. The immensity of the task is a formidable challenge not alone to these young churches but to all of Christendom, East and West."

It would appear that some methods used to date have not been quite right for the countries involved, and we should be thinking seriously of the "pattern of things to come" in order that as missionary-minded women we may be in a position to express themselves intelligently on the matter.

While Formosa, in a true geographic sense, cannot be considered as part of Southeast Asia, it has been included in this study because of its strategic importance to the area. One intensely interesting meeting has been prepared on this country. Rather than repeat the kind of information which has been used in our study material on Formosa in the past, Miss Reith has put before us the real issues existing in this field of work today. With the whole system of communications in the world today having progressed to the present state, coupled with the slowly but surely advancing educational programme we as "foreigners" in these far-off lands are having to look closely at our participation in the building of Christ's Church amongst people of very different cultures to our own.

Plan early to make full use of the opportunity to conduct some of the most interesting meetings your group has ever experienced. In addition to the resource book. THE CHURCH IN SOUTHEAST ASIA, the packet contains (1) an Introductory Booklet which outlines the study and gives general suggestions in regard to programme planning and worship, and lists additional resource materials. This booklet should be of invaluable help. (2) The seven programme outlines which have been prepared

—one on Formosa, five on other countries in Southeast Asia—One programme with the theme of Stewardship (prepared as a result of many requests), which could be used for a special occasion such as a Thankoffering meeting.

All of these studies are presented in a form which can be employed by any group, and were prepared with an eye to the length of time for actual presentation. By all means be sure to make use of a map at your meetings so that everyone will become properly "located." Suggestions for worship, and in some cases a complete devotional programme, have been provided. This is something to note particularly because very often a great deal of time is involved in an endeavour to select just the right material to lead the group in a worship period to go along with the subject of study for the meeting—just be sure that those responsible for the Worship are provided with this material well in advance of the meeting.

Join together in learning about the unfinished task of bringing Christianity to Southeast Asia — this too is part of our responsibility.

USSR
SEA OF JAPAN
YELLOW SEA
EAST CHINA SEA
Southeast Asia
PACIFIC
SOUTH CHINA SEA
CAROLINE ISLANDS
OCEAN
INDONESIA
CORAL SEA
INDIAN OCEAN
AUSTRALIA

Map of Southeast Asia.

Books you'll like!

"MEMORIES OF CHILDHOOD AND YOUTH" . . . by Dr. Albert Schweitzer

DR. SCHWEITZER, the world-renowned medical missionary, has recently been called "the greatest man living in the world today." For that reason we are particularly inspired by the modest, tender and humorous way in which he writes of his childhood and youth and of his spiritual growth.

It would make a delightful gift for shut-ins. Older folk will appreciate its large clear print and its light weight. In it, presidents and speakers will find a dozen anecdotes. Your reviewer specially recommends it as an Auxiliary gift to leaders of C.G.I.T., Mission Bands and Explorers . . . it would be a lovely way to say "Thanks!"

"RETURN TO LAUGHTER" . . . by Elenore Smith Bowen

IN READING THE BOOK "Return to Laughter" by Elenore Smith Bowen, one becomes more than ever aware of the great adjustment an individual from this part of the world would have to make in order to live and work effectively among the people of Africa.

It is rather hard to accept some of the actions either indulged in or condoned by Miss Bowen while in Africa but it evidently was the best thing to do and bore fruit.

Interest is kindled immediately in the opening pages but one tires of the repetitious and uninteresting details toward the middle, however interest is renewed as you proceed, and a greater appreciation for and understanding of the African people comes to one in the closing pages of the book.

I shouldn't think this book would appeal to an ordinary reader unless vitally interested in Africa but would be excellent resource material for anyone studying Africa.

KNOXONIAN

"Knoxonian," the annual magazine published by the students of Knox College and the Deaconess Training School, will be available April 15th. Included are articles of interest to the layman, minister and deaconess. Subscriptions 50c. Forward money order to:

Miss Dorothy Preisler,
156 St. George Street,
Toronto 5, Ontario.

PRAYER

O Lord our God, who turnest into morning glory, the shadows of the night, we approach Thee in all humility and thankfulness for the dawning of this new day.

Bless and prosper anyone, anywhere who is proclaiming Thy gospel. Enlighten our minds and purify our affections. Rule and govern us, as by Thy Spirit all evil thoughts and distrust may be drawn out of our minds, that we may walk in Thy ways forever.

We thank Thee for Thy shining promises. Speak to Thy Church — to us who are called to send the good tidings of Thy love to all Thy children. Grant a kind and gracious understanding of a Christ-like approach in our witness. Add Thy kindling fire to our small effort and so strengthen us.

We confess our sins, as we turn to Thee. Thou knowest all our weaknesses and Thou dost understand all we are called upon to bear. Help us to know the crosses we bear are not of crucifixion, but of glory for all who are in trouble. We have comfort that Thou wilt pardon every iniquity if we will repent and turn to Thee.

May our delight be in Thy love. May our meditations be in Thy word. May we be faithful in each duty given us. May we be loyal to each claim on us, and responsible for all obligations, cheerful in spirit and pure in heart.

We know that Thou our God, art able to do abundantly more than we ask or expect. So, bless us, each one — not according to our deserving, but according to Thy tender mercies.

This we ask in Jesus' name.

Amen.

A Project in Stewardship

ALMOST A YEAR AGO the Stewardship Committee of the Canadian Council of Churches decided to conduct a pilot plan in a co-operative Stewardship campaign — the first time such a project had been launched in Canada. The churches in the Woodstock-Stratford area were approached and consented to take part in this first "Sector Plan" as it is known in the U. S.

Planning began early last spring when a meeting of representatives of the churches was held in London and a general outline of the procedure presented to them. More detailed plans were formed during the months that followed, under the leadership of the Rev. Russell Raker, Director of Stewardship for the Baptist Churches of Upper New York State, who came up each fortnight to confer, suggest and inspire. Those who had attended the training classes repeatedly spoke of the inspiration they received as part of the seven hundred participants who studied together the meaning and methods of Christian Stewardship. Each denomination had prepared material to demonstrate the spiritual and financial aims and needs of their Church as a whole and their local church in particular. "Turnover Charts" were carried by each visitor, on which in a few graphic words or figures each point was illustrated.

On December 9th, 1955, at a dinner in Chalmers United Church in Woodstock, representatives of seventeen churches in Woodstock, Ingersoll, Norwich, and Stratford reported on results of their visitation campaign. Members of the Stewardship Committee of the Canadian Council of Churches were guests at the meeting and were keenly interested in the findings of the large group of workers. Many of the churches had never before secured financial pledges from their members and were astonished to find that for 1956 the pledges amounted to almost $200,000.00 *more* than was contributed in 1955.

Gratifying as the financial returns proved to be, far greater were the less tangible results. It is impossible to quote all the interesting experiences listed but a few were as follows—"Never had so many worked for the Church before—particularly the young people." "Rejuvenated interest on part of older members, stimulated interest of young people." "Found members for men's clubs and W.M.S., Sunday School teachers, choir members, leaders in Youth work." "Gave great spiritual uplift." "Members learned reason why they give to their church." "Made lasting friendships among members of other denominations and learned to

(Continued on page 26)

"ARMAGH"

by REV. HUGH MACDONALD, M.A.

"ARMAGH", AS A NAME, is full of mystic beauty. The symbolism of its origins has been mentioned elsewhere by our Moderator. To the Celt there is, to quote Marjorie Kennedy Fraser, a heather-honey taste about the name, another worldly quality of beauty that is as elusive as sea-foam, as intangible as peat smoke.

About the work that is done in the name of our church in this home there is, however, a splendid practical flavour. Here is the translation of our sermons into fact; here is the practice of our preaching, in hands of tender mercy. The most striking thing about Armagh is that it is indeed a home, not in the coldly institutional sense of the word, but in the warmth of security and affection that it offers to the distressed who suffer for their own and others' sin.

The first impression of such work as this may be that the people dealt with are of a depressed class. This is not so. The families from which they come are not representative of one class more than another. Family and racial backgrounds are varied, and often, without setting up as an amateur psychologist, one cannot fail to see how these have borne in tragically upon the individual. Church affiliation, too, varies both denominationally and creedally, as well as in the degree of practice of the duties of membership. Both Protestant and Roman Catholic girls are received. Admission may be arranged either by Welfare Agency or by Clergy.

The Chaplain of such a home as this soon becomes aware that he has a very real function to fulfil, and that not simply in formal interview or conduct of Worship.

The mechanics of the work generally, are as the situation demands. These are two or three visits to the home each month, one for the conduct of Sunday evening worship, and the others for individual interviews. In addition, where a hospital visit is desired, or recommended by the Matron, that is made. All cases go to the Toronto Western Hospital.

There is no easy pattern of interview procedure; each soon finds its own pattern according to the situation, and as much time as is needed is given. But let there be no mistake about this; these are spiritual terms in which the Chaplain is dealing.

The emphasis in one case may be the necessity of the realization of sin committed; in another, it may be comfort to the terribly hurt and bewildered soul by telling of the mercy and love of God; in yet another, some plain wholesome truths about the necessity of self-discipline where the discipline has been removed may be the emphasis, or again sympathy because of the involvement of a situation with the disillusionment of broken promises and other deceptions, or even deeper tragedy.

Above all, one is seeking a true repentance for sin, a seeking of forgiveness, re-establishment and spiritual strengthening for the person involved. Unhappily, only one of the persons relevant to the situation is seen. The Chaplain, however, must trust that where the case is referred by, or later, to the local Minister, he will, where that is possible, exercise his spiritual authority further in the case. In every case, too, where the girl is likely to be resident within reasonable distance, offers of practical assistance are made. In cases where there is a real church connection, with the girl's agreement, her Minister is contacted.

It would be utterly wrong to suggest that there is any duality of function, the staff caring for the physical and the Chaplain for the spiritual needs. Indeed, such is the fine spiritual atmosphere of Armagh, created by a dedicated staff that a Minister is soon aware that his task is to crystallize that whole influence into specific terms according to the experience of the expectant mother with whom he is dealing.

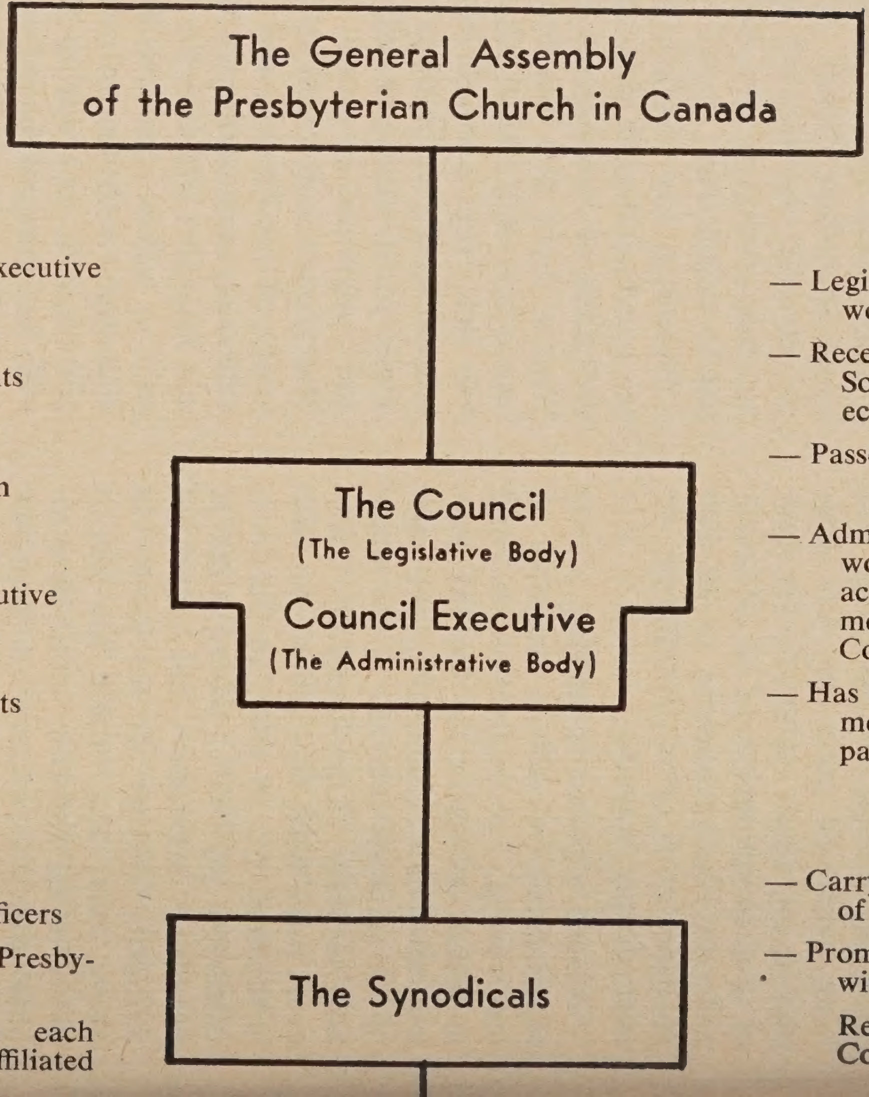
There are plans for the expansion of the work at Armagh by provision of more accommodation. These plans, as befits a church home, include a chapel. This small chapel will be the very centre of the life of that place, and will be put to much use.

Morning and evening devotions are conducted each day. There are two diets of worship each Sunday. Who is there that has ever slipped into a hospital chapel after visiting the sick, for a brief moment of prayer and meditation, but has come forth strengthened in heart and quietened in mind and soul. The chapel will offer such opportunity of meditation and retreat in hallowed surroundings. Both staff and boarders will benefit. It will be such as will do credit to the ancient and high traditions of worship in our church, and during their stay, will be spiritual home to girls of every denomination and those relatives who come to visit them.

Armagh is a comparatively new name in our church. This, however, is no new work. This home is the hereditary successor in a great work that our church has carried on under devoted leadership for many years. It is but one aspect of

(Continued on page 26)

The Women's Missionary Society (W.D.)


The General Assembly of the Presbyterian Church in Canada
The Council
(The Legislative Body)
Council Executive
(The Administrative Body)
The Synodicals

- Representative
  ministers and elders

- Approves the constitution of the W.M.S.
- Receives a report of W.M.S. work

- Elected Council Executive members
- Ex-officio members
  - Synodical Presidents
  - Representatives of Church Boards
- Elected delegates from Synodicals

- Elected Council Executive members
- Ex-officio members
  - Synodical Presidents
  - Representatives of Church Boards

- Legislates regarding the work of the Society
- Receives the report of the Society from Council Executive
- Passes all estimates

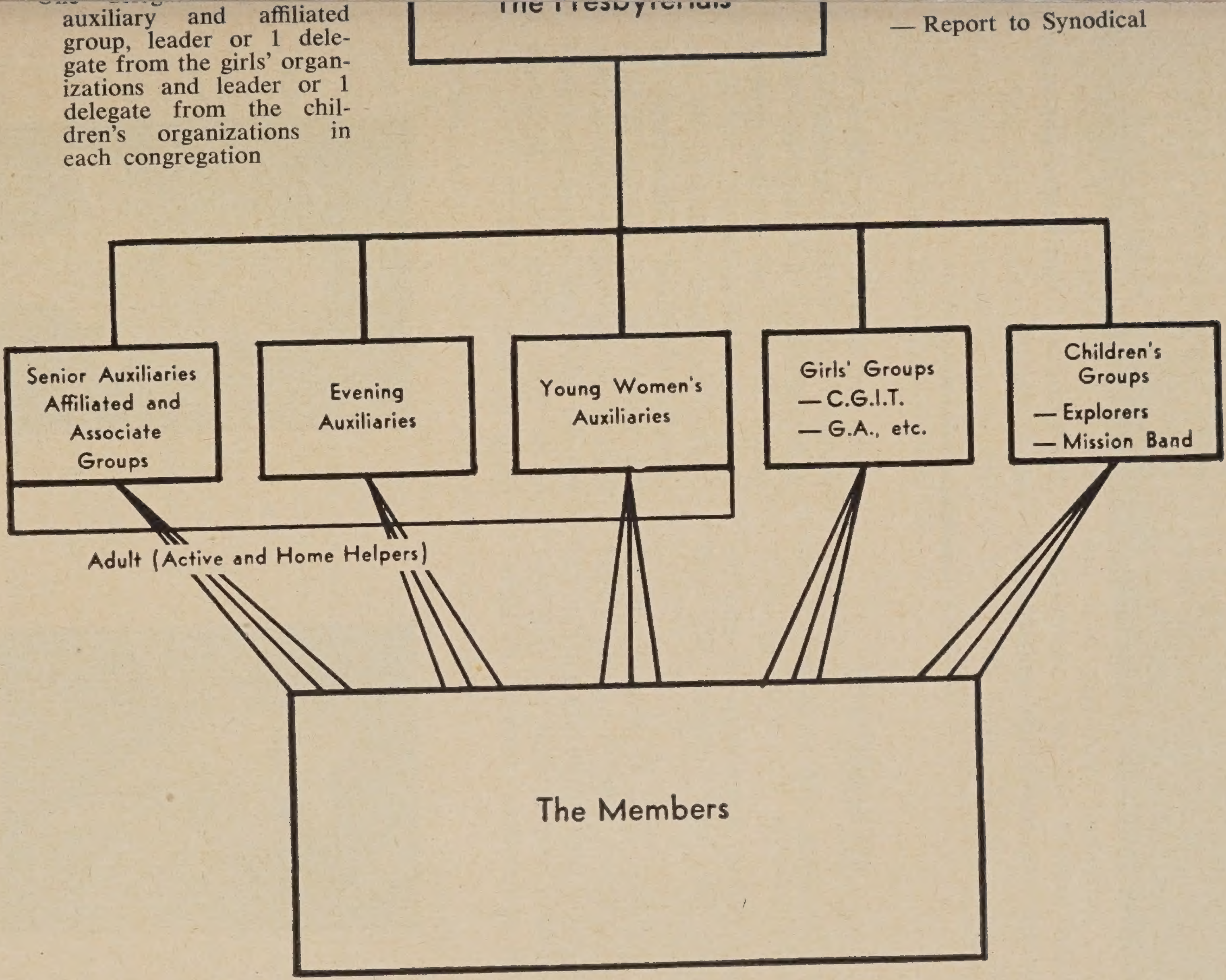
- Administers and directs the work of the Society in accordance with recommendations set forth by Council
- Has full responsibility for all members of the Society's paid personnel

- Elected Synodical officers
- Elected officers of Presbyterials
- One delegate from each auxiliary and affiliated group

- Carry out recommendations of Council
- Promote the W.M.S. work within their bounds

  Report to Council through Council Executive auxiliary and affiliated group, leader or 1 delegate from the girls' organizations and leader or 1 delegate from the children's organizations in each congregation

— Report to Synodical


Senior Auxiliaries Affiliated and Associate Groups
Evening Auxiliaries
Young Women's Auxiliaries
Girls' Groups
— C.G.I.T.
— G.A., etc.
Children's Groups
— Explorers
— Mission Band
Adult (Active and Home Helpers)
The Members

"ARMAGH"

(Continued from page 23)

a vital task of social reclamation that the church is doing in the name of Jesus Christ, both through her individual ministers and her establishment of such institutions as are required. The more truly evangelic the church is, the more devotedly these tasks must be done, and the more prayerfully and practically the church must set herself to them.

NOTE: *Rev. Hugh Macdonald, M.A., is Minister of Fallingbrook Presbyterian Church and Chaplain of "Armagh."*

STEWARDSHIP

(Continued from page 21)

have greater knowledge of, and respect for, their church life and work."

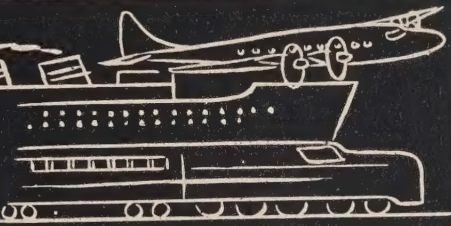
We were glad to note that in all the churches women members had played a very important part in the visitation and several chaired very vital committees, proving to themselves and to their congregation that women can accept responsibility and leadership, not only in "Women's Work" but in the general on-going of the Kingdom.

The statement reiterated by the Director and used continuously by the visitors is as true in W.M.S. work as in this "Sector Plan"—"We are not after your money—we need it of course—but the important thing we want is YOU."

MRS. LEONE SU HOW

MISS JOYCE PEARSALL

Comings *and* Goings



Miss Joyce Pearsall

The appointment of Miss Joyce Pearsall as a Presbyterian Regional Secretary was announced in the May issue of "The Glad Tidings." We are now able to state further that Miss Pearsall will serve as Regional Secretary in the Synod and Synodical of Manitoba.

Mrs. Leone Su How

Mrs. Leone Su How was appointed recently to a special assignment in the Organization Department for a period of one year. Her work will be chiefly in the area of missionary education, including the preparation of materials and some contacts with groups.

Mrs. How, who was married in early June of this year, is known to many members of the Society as Miss Leone Su of Formosa. Miss Su served formerly on the staff of the Tamsui Girls' High School, has had considerable experience in missionary education in Canadian Presbyterian camps, and worked during the summer of 1955 as temporary Regional Secretary in Manitoba. She graduated from the Presbyterian Missionary and Deaconness Training School in April of this year.

Summer Appointments in the Organization Department

Because of the work to be done in preparation for the emphasis on children's work in the fall of 1956, and since there are some Synods and Synodicals within the Church in which there is no Regional Secretary, two young women have been appointed for summer work in the Organization Department—Miss May Nutt and Miss Marie Jack.

Miss Nutt and Miss Jack are senior students at the Missionary and Deaconess Training School. Miss Nutt's home is in Calgary, where she worked in a business office for several years before entering the Training School. Miss Jack is a daughter of the manse; her father is at present minister in Sydney, Nova Scotia.

These young women will be working with joint committees of Presbytery and Presbyterial to plan for children's work conferences in the autumn, and will also give leadership at camps. Miss Nutt will be working in the Synod and Synodical of Hamilton and London. Miss Jack will work with Miss Ruby Walker in Toronto and Kingston and Montreal and Ottawa.

What is My Task?

The Stewardship of Time

by REV. EOIN S. MACKAY, M.A.

St. Andrew's Presbyterian Church, Saskatoon

"I HAVEN'T TIME." This is the reason which most people frequently give for being unable to accept tasks and responsibilities in the life of the Church. Too long and too easily it has been given and accepted on the assumption that its validity is beyond question. It is true that many people are too busy for significant participation in the Church's life and work. But it is not true that this need be the case. At the heart of the problem is the question of the stewardship of time. It is a subject which we all need to consider seriously as Christian people if the life we live is to be a true expression of the ordered and responsible existence to which we are called in the gospel.

From the Christian point of view, life involves a faithful stewarding of all the resources God has bestowed upon us. At its centre is the recognition and acknowledgment that all things belong to God and are given to us in trust to be used for His glory in fulfilment of His gracious purposes under the sovereign Lordship of Jesus Christ.

Like everything else we possess, time is a gift of God which we are called to use, not as owners, but as stewards. We are just as responsible and accountable to Him for our use of time as for our use of money, abilities, and all the manifold gifts of His providence and grace.

In the light of such an understanding of life, it is our responsibility so to plan our use of time that every essential aspect of existence can be given its proper place. So often we simply do not give any thought to the matter with the result that our lives become disordered, lopsided, and lacking in elements without which they cannot be complete. And so often, when we plan at all, we devote only the "tag-ends" to what should have first claim upon our time both to insure that it is done and that it is done well. In regard to time as in regard to everything else we are so prone to use for the special work of God what is left over when our self-centred objectives have been achieved. The Christian life necessarily involves planning and choosing in the understanding, conviction and obedience of faith. What faith recognizes as important must be provided for with a due sense of proportion in terms of the wholeness of life that we know in Christ.

Among the essential aspects of life are the faithful doing of our daily work, the faithful sharing in the Church's mission, and the refreshing, renewing and enriching of our lives in worship, physical recreation, social activities, the intelligent use of leisure, and rest. All these are parts of the true wholeness of life and are to be understood as opportunities for the practice of the obedience of faith. God is to be glorified in the whole of life so that there can be no rigid division of time as between the sacred and the secular. But a due sense of balance and proportion must be maintained.

Obviously something is wrong if Christian people can find time for physical recreation but not for Bible reading, prayer and meditation; for social activities but not for teaching a class in the Church School or leading a mid-week youth group, for cultivating a hobby but not for visiting the sick and lonely. By the same token, of course, something is wrong if they become so engrossed in the organized aspects of the Church's work that they neglect other important responsibilities. The truth is that time can always be found for what is essential if is is used with an earnest striving for order and proportion in the obedience of faith.

Furthermore, the stewardship of time involves an expeditious application to the tasks we have to do as well as a responsible planning of our activities. There must be a disciplined avoidance of the slothfulness in which we waste so much of the time which is at our disposal. How frequently the word "straightway" appears in the New Testament. The word means simply "at once," and it indicates an approach to life which we all need to cultivate. If we would just do with efficiency and dispatch what needs to be done when it needs to be done we would find time for what now seems impossible to attempt. How often some job could be completed in the time we use thinking about doing it, giving reasons why we cannot do it, or slowly and half-heartedly getting underway with it.

Time is to be stewarded faithfully. Both in our allocating of it and the discipline with which we use it we are to remember that the stewardship of time as an integral part of the total dedication of ourselves and our resources to the glory of God and the fulfilment of His gracious purposes which is the meaning of the Christian life.

THE SECOND NATIONAL CAMP

for Canadian Girls in Training

CAMP! WHAT OTHER WORD can conjure up so many happy memories so quickly? And when it's National C.G.I.T. Camp you're talking about —well!

And it is another National C.G.I.T. Camp we're announcing —for this very summer—at Camp Kwasind on Skeleton Lake in the Province of Ontario! Sixty-nine Canadian Girls in Training representing groups from every province, leaders from all over Canada, guests from other countries—India, Bolivia, Formosa, Korea — will meet on the ninth of July, 1956 and will live together at Camp in the beautiful Muskoka Lake District.

MISS SHIRLEY WALKER
Vancouver, B.C.

The 1956 National Campers have been chosen by the denominations and provincial C.G.I.T. Boards. The Baptist, Churches of Christ (Disciples), Presbyterian and United Churches—the four communions which have C.G.I.T. as their official teen-age girls' programme, had the privilege of appointing one delegate from each provincial area to National Camp. Then each provincial C.G.I.T. Board was privileged to select delegates to represent the province. So, come July, altogether there will be two girls from Newfoundland, twelve from the Maritimes, three from Quebec, twenty-two from Ontario, seven from Manitoba, seven from Saskatchewan, eight from Alberta, and eight from British Columbia, all heading for Skeleton Lake, Ontario, for a never-to-be-forgotten camping experience.

MISS LIANE OLSEN
Calgary, Alberta

To be chosen, a girl must be at least sixteen years old, have had at least two years' experience in C.G.I.T. and be a member of a registered C.G.I.T. group. Those who have been chosen as campers must have some evidence of leadership potential and be the type that can make a contribution to the National Camp, and to their own local groups and the C.G.I.T. movement in their communities when they return.

Naturally, Camp will be fun! Naturally too, Camp has some mighty important purposes. The National C.G.I.T. Committee has planned the Camp to strengthen C.G.I.T. as a national organization; to provide opportunity for Senior Canadian Girls In Training to share its policy and programme planning for our whole organization; to emphasize that the strength of the whole C.G.I.T. Movement lies in each C.G.I.T. group; to deepen the spiritual life of national campers and to make available some leadership training; to make possible a happy, healthful time of fellowship for representative Canadian Girls In Training from all parts of Canada.

These purposes will be carried out in a programme designed to provide an opportunity for some real camping — hiking, out-door cooking, nature lore, Bible study, recreation, campcraft. You can imagine too, that sixty-nine Canadian Girls In Training, meeting with girls from many areas of our vast country, are going to talk! What will they talk about? There will be regular sessions for sharing experiences, C.G.I.T. group activities

MISS MARY ANN MacDONALD
Yorkton, Sask.

and procedures, and an opportunity for considering new policies and the future of our C.G.I.T. organization. It is at this point that the delegates will share the thinking of the C.G.I.T. members they represent. And they will talk too, about the place of the Canadian Girls In Training in today's world, and the girls from other countries who will be present will provide some outside viewpoints to make the discussions stimulating.

And who's going to see that all this happens at Skeleton Lake? Why, the Director, of course. For this year's National Camp, the National C.G.I.T. Committee has appointed their secretary, Miss Marjorie McBride, as the Director, Mrs. Lorne Marrs, the committee's chairman, will be the Camp Hostess. On the staff also will be the girls' work secretaries of the denominations — Miss Margaret Hayes, Baptist Secretary in Ontario and Quebec, Miss Margaret MacNaughton, National Girls' Work Secretary for the Presbyterian Church in Canada, and Miss Lois Boast, Director of Girls' Work for the United Church of Canada. Other experienced group and camp counsellors have been chosen from each of the provinces, and the resource leaders are specialists in dramatics, recreation, camping, nursing and music. The National Campers will have a unique experience in living, working, playing, and worshipping together in small groups, under the guidance of qualified and understanding counsellors.

MISS DONNA RAMSEY
Carberry, Manitoba

MISS CHRISTINE HOWAT
Peterborough, Ontario

Because every such privilege and opportunity carries a responsibility, the girls being honoured in this way, have been given a tremendous assignment. They will be expected to represent the ideas of the girls in their home provinces while at Camp. Even more important, they must pass on to all girls, leaders and others with whom they come in contact after Camp, the purpose and programme of the Canadian Girls In Training Movement as it was experienced at National Camp. This will not just mean a few reports. It will be a constant responsibility as group members and later on, as C.G.I.T. leaders and camp leaders. It's a big task—but it's one that the girls who have shared in the leadership training, spiritual life and fellowship of National Camp, will want to carry out completely.

Wish you were going? You *can* be there in spirit. Canadian Girls In Training who are not one of the fortunate sixty-nine, may still share in the camp! The letter of greetings from your group is one way. Another is to contact the girl representing your group or area, and let her know what your group thinks about some C.G.I.T. matters. The procedures have been described on the president's pages of the April issue of the leader's Torch. If each group will take this seriously they will be represented at National Camp and they will more fully enjoy its benefits. Let's all be there!

MISS MOIRA CARMICHAEL
Valois, Quebec

MISS MARGARET FERGUSON
Sydney, Nova Scotia

Pictures of seven happy teen-age girls who have been appointed as the official representatives of the Presbyterian Church to the second National C.G.I.T. Camp, July, 1956, are to be found on these pages.

This article was written by "National C.G.I.T. Committee," adapted by Miss Margaret MacNaughton.

"Focus on Children"

by ADA E. ADAMS, B.Sc.

AT THE COUNCIL meeting in Ottawa one section of the programme was entitled "Focus on Children." During that part of the meeting plans were made for the introduction of a new programme for primary children and for strengthening Children's work and training children's work leaders throughout our Church in the Autumn.

In recent years the child population of Canada has increased by leaps and bounds effecting the work of Church Schools and week-day groups. Too few have actually been prepared to take care of the increase. Too many children have no connection with a Church.

Fortunately Church people are becoming aware of the situation and are searching for ways in which they can meet the need. This is evident in the number of churches that are constructing special rooms and buildings for the purpose of Christian Education. It is evident in the number of requests that are made by church school teachers and leaders of Mission Bands and Explorers for help and guidance in teaching children, and evident in their desire to learn methods that will make their teaching more meaningful to the children who come.

A survey of children's mid-week groups showed that there are many such groups meeting each week. The Presbyterian Children's Work Committee is preparing a Handbook for the leaders of these groups giving them help in the organization of groups but more particularly help in programme planning. This material should be ready for leaders by the fall of 1956.

The Women's Missionary Society and the Board of Christian Education are very much concerned that every leader of a Church mid-week group of children or a Church School Class has an opportunity to prepare himself for the task. Because this is a common concern they are working together through the Presbyterian Children's Work Committee (consisting of representatives from the Board of Christian Education and the Women's Missionary Society) in suggesting plans and making resources available to every Presbytery and Presbyterial which wishes to have a conference in the fall of 1956 for the purpose of giving assistance to their Church School and mid-week group workers. These resources consist of a trained leadership, audio-visual materials, charts, exhibits and book displays.

In the early fall mid-week group leaders and Church school teachers should be hearing about these con-

(Continued on page 37)

Boys and Girls!

Camping—

With a Counsellor from India

by SAROJINI V. MOSES

WHEN I WAS ASKED by the Women's Missionary Society of the Presbyterian Church to write an article on camping in Canada, I was thrilled at the thought of sharing with you, some of the wonderful experiences I had at camps in Western Canada last summer. It was the first time I had ever been to camp. I will always remember my experiences.

I liked the beauty of the rugged Rocky Mountains and the lovely colour of the lakes and rivers, as I travelled from Toronto to Vancouver. I couldn't believe my eyes, at first, at the beautiful aquamarine colour of the water, and the gorgeous scenery which came alive as though out of pictures in books, which I had seen before of Canada.

My first camp was an exciting one. It was on the top of a hill, with a lovely lake close by. Both campers and counsellors were warm and friendly, and made me feel in no time at all, one with the group. There was also a rumor that a cougar-mountain lion was in the vicinity, which made me feel as though I were back in India, where we have thick forests and jungles with a variety of wild animals like the tiger, lion, elephant, bison, cheetah (leopard) and many others about which you may have read stories.

In most camps I was a counsellor, and some of the best experiences at camp was the close fellowship shared with these campers. I also talked each day to the campers, and showed pictures and told them stories about India. During this time, the campers tried to understand the different aspect of Indian culture and I tried to interpret it to them in the best way possible.

Young boys and girls in all parts of the world want to know about their brothers and sisters in other countries. What do the children in India play with? How do they dress? What are their favourite eatables; were questions frequently asked of me. In spite of all the differences in customs and dress between the two cultures I noticed in our exchange of ideas,

Overseas Guests at National C.G.I.T. Camp.

many common interests, for example, the liking for swimming, for comics, ice cream, playing of games, and other interests in which boys and girls all over the world participate.

Nothing surprised me more than the way the campers took to singing Indian songs. Once I taught them an Indian Christian hymn, and gave them an understanding of the Hindi words and their meaning (Hindi is the national language). They caught on to the tunes quickly. Their singing of Indian melodies reminded me of my younger brother, Rajan, who is twelve years old, and studying in school in India, singing America's favourite song, "Davy Crockett"! Some of the games we played at camp were common in India, too, like volley-ball, baseball, badminton, ring tennis and many others.

A question that was vital to many of the girls I talked with, was the questions they had regarding other religions, especially the religions in the East. What does Hinduism, Buddhism and Islam have to say to the Christian boys and girls in the West? In explaining to them the ideas behind these religions, the girls came to understand and appreciate those significant qualities of Oriental religions. What attracted many of the campers were the mythological stories written in the Hindi Scriptures, which I related to them.

The campers were very much interested in the many festivals and holidays in India. One of the popular festivals called "Holi" festival, was a favourite with both campers and counsellors. Of all the Hindu festivals, the Holi festival appeared to be the most worldly and boisterous. It was originally a harvest festival, and is celebrated in the greater part of North India at harvest time. It is also a gay, bright festival as it welcomes the warmth of the sun after the long wintry months. Mythology always has an answer to the questions about the origin of Hindu festivals. Holika was the name of a demoness, sister of the awesome King Hiranyakasipu. He was an oppressor of mankind, and he refused to recognize Vishnu or Narayana as Supreme God, and had nothing but contempt for Him. The King's son, Prahlada, was a great devotee of Vishnu and defied his father. The King Hiranyakasipu's hatred for Vishnu, was so pronounced, that he did not hesitate to make several attempts to kill Prahlada. In one such attempt, he employed his sister Holika. This demoness had the unique capacity of remaining unhurt by fire. With the intention of killing Prahlada, she built a huge fire and carried him into it. But, it was Holika who perished in the fire. Prahlada, by the grace of Vishnu, was saved. "Holi" is observed, it is said, to celebrate the death of the demoness and the triumph of the righteous Prahlada.

During the Holi festival, a big bonfire is made the previous day, the fire is symbolic of the flames in which not only Holika, but all evil is destroyed. It is also a day of amusement and merriment for young and old alike. The youngsters prepare thick coloured water, and fill syringes with it. Then they squirt it on their friends, and use it as "ammunition" for attacking unwary passers-by.

The campers used to tell me, that this reminded them of Hallowe'en. The Holi festival is also an occasion for much innocent mischief and fun. Old enmities are forgotten and new friendships are made on this day of joy. Thus is celebrated one of the popular festivals of India.

I have come to feel, since my experiences at camp, that boys and girls, whether in Canada, or in India, though different in culture, race and creed, are all bound together by the common interests in fun and frolic. That is what I think camp offers to campers, an enjoyment of fun and fellowship which we share together.

Note: In the summer of 1955, Miss Sarojini Moses of India was a leader at Presbyterian camps in Alberta and British Columbia. She is the daughter of Dr. David G. Moses of Hislop College in India. Last year she obtained her Master's degree in Home Economics at Teacher's College, Columbia University, New York, and this year has been studying towards her Doctor's degree in that subject.

"FOCUS ON CHILDREN"

(Continued from page 34)

ferences from Presbytery Planning Committees.

Information concerning these conferences can be secured from the Presbyterial Secretaries for Children's Work as well as the Regional Secretary in your area.

THROUGH THE SOCIETY

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALTA.
PRESS SECRETARY

ALBERTA SYNODICAL — The Synodical meeting of the Women's Missionary Society of the Presbyterian Church in Canada which was held in *Medicine Hat* on March 15th and 16th, was somewhat in the nature of an historical event in the Society as this was the first time it had been held in the MacLeod Presbyterial.

A warm welcome was extended to the delegates who represented Alberta from Grand Prairie in the north, to Medicine Hat in the south. Mrs. W. J. Kirkpatrick, of Red Deer, presided over the meetings which were made more memorable by the presence of Miss Isabel McConnell, missionary on furlough from India. Miss McConnell has been in the work for many years, as hospital superintendent, as instructor in the Medical college at Vellore and more recently on a mobile unit in the Bhil Field in India. Her address at the banquet, left everyone with a renewed faith in the mission of the church abroad.

Reports in all departments of the work were encouraging. Although membership was rather less than last year, the overall picture showed a financial increase over last year. Children's and young women's groups came in for detailed discussion and a drive for more members in the senior groups was advocated. The new idea of Stewardship was emphasized and Miss Margaret Webster, of Council Executive with Miss Norma Kennedy, Regional Secretary in Alberta, were ever-ready with valuable advice and constructive criticism.

Each meeting opened with a devotional period following the theme of this meeting, which was "Faithful over a Few Things, Ruler over Many" and this theme was followed in the installation of the new officers conducted by Rev. Robert Taylor, pastor of St. John's Church, Medicine Hat.

EDMONTON PRESBYTERIAL — Mrs. J. T. Robertson presided at the Easter Thank-Offering meeting of the Senior Group of First Church *Edmonton*. Mrs. H. E. Dodge read the Scripture lesson and Mrs. H. Carlson led in prayer. Miss Erica Kruger gave a most interesting and informative talk on her work in the Sudan Interior Interdenominational School for Girls in Kwoi, Nigeria. She stressed the importance of getting the word of God to these people and the happiness it brings to their lives. The missionaries rely on the prayers of those at home to strengthen and encourage them.

BRITISH COLUMBIA

MRS. T. FISHWICK
1636 E. 29TH AVE.
VANCOUVER, B.C.
PRESS SECRETARY

BRITISH COLUMBIA SYNODICAL — British Columbia Synodical held their 42nd Annual Meeting in Central Church, *Vancouver*. Department reports showed progress in all branches of the work with increases in membership and givings. Rev. D. D. Davidson gave the address at the opening session, pointing out that God expects us today, by our deeds, to set Jesus Christ before the world. Guest speakers were Miss Margaret Webster and Miss Isabel McConnell. Miss Webster gave a vivid over-all picture of world conditions today and showed how the Christian religion is a revolutionary message. We talk of a revolutionary world today, yet the Christian faith, if it were put into practice, is far more revolutionary than the things that are happening in the world. She appealed to her hearers to examine their faith and their responsibility to others because of that faith. Miss McConnell made a striking picture as she addressed the meeting wearing an attractive sari. She told of the progress made recently in India and of the colossal need in that country today, challenging us to see that the work we have accepted is carried out. The choirs of Central and Fairview Churches assisted in the music and an interesting item was a duet sung by Mrs. Murdoch, Past President and Mrs. Clifford, President of the Synodical.

VICTORIA PRESBYTERIAL — At the meeting of the Victoria Presbyterial coloured slides were shown on our work in Nigeria. Mrs. J. L. W. McLean presented the highlights of the Synodical meeting and Mrs. H. Warren conducted the devotional, giving a very inspiring Easter message.

WESTMINSTER PRESBYTERIAL — St. Aiden's Senior Auxiliary, *New Westminster,* have lost a faithful and revered member, Mrs. Elizabeth Davies. Mrs. Davies, for many years Vice-President and Glad Tiding's Secretary, passed away on February 5th at the age of ninety-five.

At a recent meeting of Robertson Auxiliary, *Vancouver,* a Life Membership and pin were presented to Mrs. E. L. Garvin who has been tireless in her efforts of organizing and establishing work in Young People's and Junior groups. Mrs. J. A. Kennedy was special speaker at the Thank-Offering meeting, taking for her topic "The Lord is Risen."

At the Easter Thank-Offering meeting of Mt. Pleasant Auxiliary, *Vancouver,* Rev. Murdo Nicolson spoke on the Seventh Day Adventist belief. Mrs. Thomas Redpath, Social Service Secretary of First United Church, was guest soloist.

West Vancouver Auxiliary recently awarded a Life Membership to Mrs. A. J. A. Martyn who was one of the first members of that Church and being a hard worker for both Church and W.M.S. is well deserving of this honour.

HAMILTON AND LONDON

Miss Florence Baxter
Front Street,
Chippawa, Ontario
Press Secretary

A new name will be appearing next month at the head of this column as my term of office closes with this issue. I am sorry I cannot introduce you to this new Secretary as I will not know whom it is to be until attending Synodical in Thorold. I do commend her to you and ask that you continue giving her the very loyal support you have given me. I feel Press work is one of the most important avenues of W.M.S. Service, and affords a real opportunity for Christian Witness. I do most sincerely say a "Thank-You" to all who have cooperated in this work, and breathe a God-speed to this, under a new coming Secretary.

BRUCE AND OWEN SOUND PRESBYTERIAL — *Wiarton* C.G.I.T. of St. Paul's Church had an affiliation service with the W.M.S. when seven new members received Missionary Badges. Interesting numbers on the Indian theme were given by the girls.

SOUTHAMPTON W.M.S. of St. Andrew's Church had a special 55th Anniversary, with the Church men attending as guests. The guest speaker, Mrs. Irving McVittie gave a humorous and interesting history of the Society from 1901, at which time the name was The Home and Foreign Mission Society. Mrs. Donald MacLeod had some old minutes from a 21st Anniversary, when Mrs. A. M. Boyle, the wife of a former minister was the President, and many names of faithful workers were recalled. Mrs. McVittie and Mrs. John D. McLeod sang a duet which duet they also sang thirty-four years ago. When it came time to cut the Birthday cake friends remarked it was an exact replica of their coming of age cake, also thirty-four years ago.

CHATHAM PRESBYTERIAL — The Alexander Bartlet W.M.S. of St. Andrew's church, *Windsor,* ushered in another Spring with their renowned St. Patrick Tea, an annual feature. "Many Thousand Welcomes" was the translation of the Gaelic message on the large contribution wicker basket and two tiny colleens in Irish costume gave promise of future W.M.S. workers in the years ahead. The tea tables and home-baked goods greatly enhanced the financial returns, and the sociability gave a warmth of Spring-time to this happy W.M.S. annual feature. This auxiliary also continued its Hospital sewing, making 139 articles for Grace Hospital during the month, and another special feature was the C.G.I.T. re-affiliation service when badges were given out.

St. Andrew's W.M.S. *Windsor,* was busy serving dinner to the men of the Church March 15th. A moment of reverent silence was observed at their regular meeting in memory of one of their active member, Mrs. Charles Koelin, who recently passed away.

Puce W.M.S. had an opening meeting and had Mr. and Mrs. Murray Coleman, Missionaries with the Sudan Interior Mission, Ethiopia, as their guest speakers, showing slides of the leprosy work and other phases of their work.

First Church *Chatham* W.M.S. held a Leap Year Tea Feb. 29th, inviting the men of the congregation and in March Miss Anne MacEachern was a special speaker.

The Explorers and their mothers were guests of St. Andrew's W.M.S. *Amherstburg* and the children put on a little play, "Life of A Family in Korea."

HAMILTON PRESBYTERIAL—Seventy attended a mother and daughter banquet at Knox, *Burlington* when Miss Margaret MacNaughton of Toronto was the guest speaker. A second life-membership seal was presented Katharine Ingleby.

In *Hamilton,* Central Senior honored Mrs. Homer Heard and Mrs. Kent Hamilton, while in Knox Senior, Miss Annie Alldis was honored.

In West Flamboro all Missionary Departments united to hear Miss Geraldine Greer tell of our work in Formosa.

St. Andrew's Senior, *Hamilton,* entertained their Home Helpers at tea when Mrs. D. M. Allan spoke of W.M.S. work in general.

LONDON PRESBYTERIAL — *Bethel* W.M.S. honored two faithful members, Mrs. John H. Needham and Mrs. Burns Smith with Life Memberships and Pins.

The W.M.S. of Bethel and South Missouri Churches were guests of St. George's *London* Spring Thank-Offering and they conducted the Worship service. Colored slides "Opportunity Unlimited", depicting the work of Pioneer missionaries in Western Canada, were shown.

Knox, *St. Thomas* had guests from Belmont and Fingal for their Easter Thank-Offering at which Rev. H. S. Rodney spoke on "The Extension of Work of the Presbyterian Church in Canada." Mr. Rodney outlined the history of the Presbyterian Church during the 20th century showing its early strength, its subsequent weakness and the present revival, closing with the optimistic note that Easter has come to the church in the new life and growth that is evident in its present extension.

MAITLAND PRESBYTERIAL—We reverently record the passing of Mrs. John Linklater, an Honorary W.M.S. member and a long and dedicated member in W.M.S. Mrs. Linklater was in life's autumn when coming to *Kincardine* but was devoutly interested, and a very active worker in *Teeswater* W.M.S. in her earlier years. God hath called a loved one home and there is a faithful kindly remembrance left her church and family.

STRATFORD PRESBYTERIAL—At the Spring Executive held in Knox Presbyterian, *Stratford,* Presbyterian delegates were appointed to attend the annual Synodical meeting in Thorold. An invitation is being sent with them to make Stratford Presbyterial the home of next annual Synodical.

SARNIA PRESBYTERIAL — On behalf of the *Beechwood* Senior Auxiliary, Mrs. F. Thomas was given a Life Membership, presentation was made by Mrs. C. A. Bannister.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA
PRESS SECRETARY

WINNIPEG PRESBYTERIAL — The W.M.S. of Knox Presbyterian Church *Selkirk,* under the leadership of the President, Mrs. J. Robertson, has begun its work for the year 1956 with a feeling of deeper consecration and a realization of the breadth of its work. The February meeting was especially important when the C.G.I.T., under the leadership of Mrs. L. Goodman, became affiliated with the W.M.S. The President briefly outlined the extent of W.M.S. work when an impressive and beautiful ceremony followed. Mrs. Edwards, past President, presented insignias to twenty girls, and their leader Mrs. Goodman and Junior Leader, Jean Karlenzig. A collection was taken, and this with a gift from the group was turned over to the Birtle Indian School.

BRANDON PRESBYTERIAL — The 42nd Annual Meeting of Brandon Presbyterial was held in First Church *Brandon* on Monday and Tuesday, February 20th and 21st 1956. Mrs. J. G. McBurney presiding. Miss Frieda Matthews, National Executive Director gave a stirring address of Stewardship. The place of Women in the Church was presented in the form of a debate with the majority not in favour of Women in the Ministry, but approval of Women being elected to the Session. Two sectional meetings will be held in the fall. Mrs. Edith Seesen is the new President.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS,
580 KIRKWOOD AVE.,
OTTAWA, ONTARIO
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — Representatives from Williamstown, Lancaster, Woodlands, and St. John's Church *Cornwall,* were present when Miss Ruby Walker, Regional Secretary, addressed a meeting in St. John's Church early in March, on the importance of C.G.I.T. and Explorer Groups in our Church.

MONTREAL PRESBYTERIAL — The Easter Thank-Offering meeting of the W.M.S. Auxiliary of Stanley Presbyterian Church, *Westmount, Quebec* was held with Mrs. W. J. Hyde presiding and welcoming members and friends and guests from other churches. Rev. Eric Beggs of St. Laurent Church addressed the meeting and also showed slides. In Memoriam Certificates were presented in memory of Mrs. W. J. Fowler and Mrs. R. S. Munn, to the daughters of both these esteemed ladies. Mrs. Fowler, a valued and devoted member of the W.M.S. for many years, organized and founded the "Isabel MacConnell Evening Auxiliary" of Stanley Church in 1927. She shall be greatly missed for her many acts of kindness, and advice which she was always ready to give when approached.

QUEBEC PRESBYTERIAL — The Hosanna Group of C.G.I.T. of l'Eglise des Cantons de L'est in *Melbourne* gave their Annual Mission Festival on March 17th and 18th. The W.M.S. of St. Andrews, Upper Melbourne and the Presbyterial Girls' Work Secretary were invited. The guests were welcomed by the President, Miss Jeanne Larochelle, and Leader, Mrs. J. A. Smith. Mrs. Smith gave an interesting summary of the mission study on "The First Canadians." The girls recited the 23rd Psalm in French and in the Indian version. The group interpreted an Indian Prayer in choral speaking. Two of Pauline Johnson's poems were read. Slides were shown by Mr. Ralph Kendall, student at the Presbyterian College, which he had photographed at Cecilia Jeffrey School, Kenora and Lake of the Woods region where he did field work at Morrison Reserve last summer. The re-affiliation Service was conducted by Mrs. J. A. Smith with Mrs. Frazer conversely representing the W.M.S. On Sunday evening the programme was presented again before the parents and congregation, preceded by a Worship Service led by the group, assisted by the Leader and the Minister. A film, "People of the Skeena," on the Indians in B.C. was shown. An interesting feature on both days was an attractive display table of Indian exhibits and crafts and picture murals made by the girls, portraying Indians of today and long ago. Generous offerings were received for the support of the Indian Residential School at Kenora and Birtle.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307 - 2ND STREET,
WEYBURN, SASK.
PRESS SECRETARY

SASKATCHEWAN SYNODICAL — The forty-second annual meeting of the

Saskatchewan Synodical was held March 8 and 9 in *Prince Albert*. In spite of cold and adverse travelling conditions, there was a good representation with members attending from Moose Jaw, Saskatoon, Regina, Stoughton, Moosomin and Prince Albert.

The sessions were held in historic and beautiful St. Paul's Presbyterian Church where the Rev. H. K. Caslor has been the minister for the past eight years. In the absence of Miss Walls, the presiding officers were Mrs. Yoos of Saskatoon and Mrs. John Shaw of Regina, the first and second Vice-Presidents.

Miss Margaret Webster, the Executive Director of Organization for the W.M.S. was in attendance from Toronto. She spoke to the meeting in the afternoon on the subject of "Stewardship" and "The Place of Women in the Church". She also gave an address at the evening meeting. Miss Isabel McConnell was the other honoured guest. She spoke to the opening meeting in the evening, bringing a vivid and inspiring picture of the work being done on the Mission stations of our Church among the Bhil people of India. She gave us a glimpse of the tremendous impact the Gospel of Christ has on these people who had previously been thieves and robbers. Miss McConnell has spent the past twenty-five years in India. She is a graduate nurse, and in later years has travelled about from village to village with a mobile clinic.

The Friday sessions were closed with the installation of the new slate of officers by Miss Webster, and the closing message by Miss McConnell. Mrs. Mattie White of Saskatoon was elected President.

MOOSE JAW PRESBYTERIAL — The Women's Federation of Knox Presbyterian Church *Weyburn,* held their annual spring Thank-Offering meeting, in conjunction with "The Hour of Power". Miss Mary Sherrick, who has recently returned from India, was guest speaker and delighted the audience with pictures taken by Miss Margaret Kennedy on their work in India. In closing she asked a continuance of our prayers, not only for the missionaries, but also for the Bhil Christians. Rev. I. R. Carroll pronounced the benediction.

SASKATOON PRESBYTERIAL — The annual Easter Thank-Offering meeting of *Rosetown* Presbyterian W.M.S. was held with Miss Lily Macarthur, deaconess of Saskatoon, as guest speaker, her topic being "Our Gifts".

The Parkview W.M.S. of *Saskatoon* held their Easter Thank-Offering meeting in the chapel. Rev. G. McMicken, Dean of Presbyterian residence, Saskatoon, was guest speaker. Rev. L. S. Van Mossel closed the meeting with prayer.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON,
70 GLEN MANOR DRIVE,
TORONTO 8, ONTARIO
PRESS SECRETARY

TORONTO AND KINGSTON SYNODICAL —The Annual Meeting of the Synodical Society of Toronto and Kingston Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, was held in Knox Church *Harriston,* Ontario. The President of Synodical, Mrs. A. S. Curr presided at all sessions. Twelve Presbyterial Presidents were present, each giving the report of a successful year, revived interest, givings, and even a few problems. An enthusiastic welcome was given us by the minister Rev. Louis H. Fowler M.A., B.D., also the Mayor of Harriston. Besides the highlights of our reports, were our guest speakers, Miss Isabel McConnell, Reg.N., of the Bhil Field, India: Miss Laura K. Pelton, Executive Director of Overseas Missions and Miss Ruby Walker, Regional Secretary, who also led discussion panels. Greetings from Synod were brought by The Reverend D. K. Perrie, B.A., who also conducted the election and installation of officers for 1956-1957.

ORANGEVILLE PRESBYTERIAL—The W.M.S. Executive of Orangeville Presbyterial met in Tweedsmuir Church, *Orangeville,* and splendid reports were received from the Secretaries. Plans were made for the W.M.S. rally in Claude and the Mission Band in Waldemar. Mrs. J. Nute of Orangeville was appointed delegate to Synodical in Harriston with Mrs. F. McNeilly as alternate delegate.

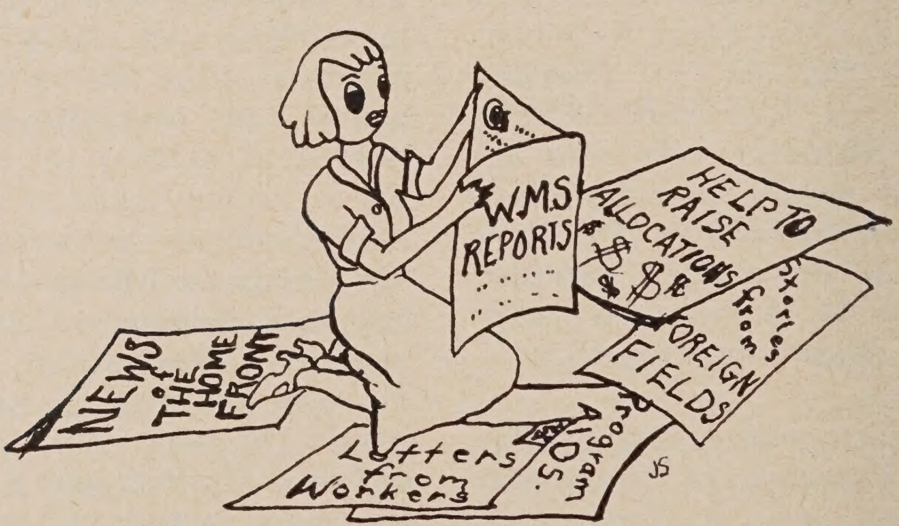
PETERBOROUGH PRESBYTERIAL — January 9th Mrs. Scrimger Massie, a member of St. Paul's auxiliary of the W.M.S. *Port Hope,* celebrated her 95th birthday. A tea was given for her and many friends came to greet her and to enjoy a social hour. Mrs. Massie is in comparatively good health and although she cannot attend regularly she is quite interested in the work of the Society and of the Church in general.

On January 23rd, Mrs. N. E. Jennings, *Port Hope,* was the guest of honour at a tea in St. Paul's Church school. Retiring from the Mission Band after serving twenty-five years as leader Mrs. Jennings was presented with a corsage by the auxiliary and a gold pin by the members of the Mission Band, denoting Life Membership in the W.M.S.

EAST TORONTO PRESBYTERIAL — The Women's Missionary Society held their meeting in Calvin senior auxiliary, Presbyterian Church, *Toronto,* with Mrs. G. Archer taking the Devotions. Mrs. A. Roberts and Miss MacBeth gave a report of the Annual meeting of Toronto East Presbyterial. A panel discussion on "The Duties of a Church", was led by Mrs. A. Riddell, which was both interesting and helpful.

WEST TORONTO PRESBYTERIAL—In recognition of her faithfulness to the cause of Missions, Miss Jessie Gellatly, *King City,* a member of Eversley Presbyterian Church, has been distinguished by an Honorary Membership in the W.M.S. This was made possible through a legacy bequeathed by the late Miss Alice Ferguson of King City, who gave a lifetime of service to missions in the Eversley auxiliary founded by her mother, Mrs. Agnes Scott Ferguson. The honorary certificate was presented by Mrs. T. L. Williams, a past president of the auxiliary, and an Executive member of Toronto West Presbyterial. The late Mrs. Robert Gellatly, mother of Jessie, was a charter member of Eversley auxiliary W.M.S. founded in 1888, sixty-eight years ago. In June 1922 Mrs. Gellatly and her daughter Mrs. Clara Smith were made Life Members. In 1923 Jessie Gellatly paid her first fee and in 1924 she became a Life Member. Thus the family circle of a Mother and two daughters represents nearly Threescore years and Ten in upholding "The World for Christ".

At the Thank-Offering meeting of the Owaissa Group and the Women's Evening Auxiliary of *Weston* Presbyterian Church, held in Creelaman Hall on Tuesday April 17th, two life memberships in memory of Mrs. R. B. Ledingham were presented to Mrs. Comrie and Mrs. G. Ledingham by Mrs. Nelson Clarke. A large audience enjoyed the excellent programme and the guest speaker, Dr. D. G. Johnston, who gave a refreshing talk on his trip to Formosa.



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LY-AUGUST
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EDITORIAL

"WHEN IRON BECOMES AS GOLD"

by E. H. JOHNSON

There is a Chinese proverb which says: "When the times are unfavourable gold becomes as iron; when the times are favourable iron becomes as gold."

There are times in the history of mankind when it seems as though no progress could be made. Society is bound by traditions and established institutions. There are no great questions and few areas of freedom in which men can do creative work. In times such as these the very finest effort seems reduced to the nature of unimportant activity. Truly gold with all its purity and value becomes no more effective than iron in its cheapness and plainness.

However, there are other times in man's history when traditions of the past are being questioned. When the established forms of the past are being shattered. When every answer of the past is being questioned. It is in such a time that you and I have the wonderful privilege of living. In a time like this, new and better traditions can be launched. Finer and more worthy institutions can be established and the answers of the gospel may have a hearing as satisfying replies to the deep questions men are asking. In such times a small effort may have an almost limitless effect. A word of truth, clearly proclaimed may take lodging in the hearts of multitudes.

It is in such a time that God calls us to go abroad in the Mission of His Church. We may indeed go "expecting great things from God" for He whose purpose it is to redeem the world sends us out in a day when many things are being made new. This is indeed "an age on age's telling". May we be faithful in bringing to Christ our service, knowing that He will take our obedient efforts and multiply them far beyond anything we can ask or see. Truly, under God's power this is a time when iron can be as gold.

Council Notes

1956

THE CITY of Ottawa was chosen for the 42nd Annual Council Meeting of the Women's Missionary Society W.D., of the Presbyterian Church in Canada. The work accomplished during 1955 was reviewed and plans made for the future.

The financial picture showed a forward step in 1955 in as much as every Synodical increased its givings. This was under the old system of allocations.

This will be the first year under the new policy adopted by Council last year, whereby givings will be based entirely upon "Personal Stewardship." Thus it now rests with each individual member whether the work of the Society grows or diminishes.

Among other matters considered by Council were the proposed changes in the Constitution and By-Laws of the Society. Several changes were made and the new Constitution and By-Laws will be printed in a future issue.

The theme chosen for this annual meeting was "I have A Stewardship Entrusted Unto Me," 1 Corinthians 9V. 17, American Revised version.

Those of our own missionaries taking part in the programme included:

Overseas Field:

Miss Mary Sherrick B.A., B.Ed., Amkhut, India.

Miss Isabel McConnell Reg.N., Alirajpur, India.

Miss Hazel MacDonald B.A., Taipei, Taiwan.

National Field:

Miss Grace Lee, Chinese Mission, Victoria, B.C.

Miss Ruth Yeandle, Reg.N., Chinese Mission, Vancouver, B.C.

Mrs. W. D. Leatherdale, Hospital Visitor, Montreal.

Miss Athalie Read, Deaconess, Presbytery of Hamilton.

Long service medals were presented to Miss Isabel Taylor, A.T.C.M., Tamsui, Taiwan; and Miss Hildur Hermanson, Reg.N., Taipei, Taiwan, both of the Overseas staff. National staff members to receive medals were Miss Ruth Yeandle Reg.N., Chinese Mission, Vancouver, B.C.; and Miss Grace Lee, Chinese Mission, Victoria, B.C. Miss Nellie Smith, Accountant and assistant to the Treasurer; and Miss Frieda Matthews, Executive Director of National Missions were also presented with long service medals.

Newton Photographic

Left to right, Miss Isabel McConnell, Mrs. W. R. Adamson, Miss Laura K. Pelton and Mrs. McLennan. Mrs. Adamson presenting projector to Miss Pelton as a token of appreciation from the Society.

Following the evening session on Thursday a reception was held to honour Miss Laura K. Pelton, Executive Director of Overseas Missions, who retires from the staff at the end of 1956. Mrs. Adamson presented Miss Pelton with a projector as a token of appreciation from the Society. Miss Isabel McConnell, Reg.N., leaving the staff after twenty-nine years of service on the Bhil Field in India and Miss Marion Williamson, who had also served in India for twenty-eight years and was unable to be present at the Council Meeting, were also honoured and given gifts of money.

The worship Service each morning was conducted by Rev. A. Ian Burnett, M.A., D.D., minister of St. Andrew's Presbyterian Church.

Urgent Need for Missionaries

Mrs. McMurrich stressed the urgent need for more missionaries, saying:—the lack of applications sent in to us by aspiring missionaries is alarming. The needs of additional staff for Canada and overseas are many and varied and we cannot advance unless some of these can be met.

Mrs. McMurrich appealed to every member of Council to give individual attention to the seeking out of the right types of individuals for special missionary appointments.

She also expressed the hope that an appeal would be made to make a "fresh impact, a new presentation of our needs," to the young people of the Presbyterian Church.

The Homeless and the Dispossessed

Dr. Munro, M.C., B.A., D.D., Associate Secretary, General Board of Missions, Presbyterian Church in Canada, spoke upon this subject at Council and the following is a report of his speech.

IN INTRODUCING his subject, Dr. Munro said: The aim of this report is to quicken the conscience of one part of the Church, so that we shall begin to know the problem of the homeless and the dispossessed, and knowing, do something about it.

There are elements of tragedy in this great refugee story and the Presbyterian Church has not done much for the problem in this moment of dire need.

It is difficult for us in Canada, to understand the plight of these people, although the story is as old as that of Moses and Abraham, told us in the Bible.

Who and where are the refugees? They are a people whose lives have been upset by global war and its consequences, also those whose lives have been disrupted by international politics.

At the close of World War II there were millions of refugees living in camps or roaming from place to place unable to call anywhere home. For example, those made refugees by war included those from Italy, Germany, China, while political upheavals have caused 900,000 Arabs to be moved from Israel into neighbouring Arab states including 430,000 to Jordan.

In the Hebron area a straight line has been drawn through border villages which has often resulted in a man's house being on one side of the border and his lands and fields on the other.

34 countries are affected by this problem, but chief among them sending immigrants to new homes in 1955 were Greece 5,215—Germany 3,414—Austria 1,176—Italy 289. Of these 4,685 entered the United States, 3,911 Australia and 2,513 came to Canada. Of these new Canadians, Austria sent 185, Belgium 50, France 40, Germany 1,115, Greece 937, Italy 50, Trieste 61, Hong Kong 1, and other countries 74.

Thousands are still left in camps in Europe without hope. It is time the Church made known to all nations its sympathy to man and its understanding of these great problems which confront it. As St. Paul confronted the people of his day, so must we today.

It is for the Church today to say to the world at large, the root of these things is sin and evil, it is a matter of man's relationship to God.

It must make Christ weep, as it did when He looked down on Jerusalem, that the Church today has no sense of the urgency.

The Church of Christ today has

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Work With The Chinese

TAKING HER PART in the presentation of National Missions to the Council Miss Ruth Yeandle stressed three points 'taught not preached' at Chinese Public Schools.

The first, "is to have filial piety at home," the second, "to show respect for your elders outside the home," and third, "to be very faithful and cultivate good friends."

She continued, I have in my hand a newspaper clipping from the Vancouver Sun of April 4th, 1956. It describes the largest Chinese Public School in Canada. This school is located in Vancouver and many of our children attend it. The School boasts 2,000 graduates and among them not one delinquent.

This article set me thinking about the graduates of our Chinese Presbyterian Kindergarten. In the past 25 years we have graduated approximately 850 children. Most of these are now adults taking their places creditably in their various communities.

Margaret Jean Gee, whose picture you may have seen in Time magazine awhile ago, is the first Chinese woman to be admitted to the Canadian Bar Association. She is practising law in Vancouver at the present time.

There is a doctor in a large hospital in Chicago, an architect, a lab. technician, a librarian, a Public Health Nurse as well as homemakers and business men.

Kindergarten is the place for laying foundations and other foundations can no man lay than that is laid, even Jesus Christ. So our one aim is to bring them to a knowledge of and trust in the Lord Jesus Christ. He is central in all we do.

Because of this we now admit to our Kindergarten only those children who attend Sunday School. The parents are encouraged to bring the children so that they come along, for they are our concern too.

I said there are approximately 850 graduates and if we add to this number those at present in school and those who attended for a time but did not graduate we can count about 1,000 with whom we have contact. When young people graduate from a secular school the responsibility of the teacher for that child is over. But not so with us. Indeed our responsibility is increased, for they no longer come to us every day, indeed some never come to us so we go to them.

Also we feel responsible for the whole family of each child who comes. This brings the number for which we have responsibility up to five or six thousand, at least.

Now what results do we see from all these contacts? Well, it is like some kinds of seed sowing. Plant a garden in Alaska and they say it springs up rapidly and yields luxuriant fruit. Plant a garden in some of our more southerly areas and it takes much longer to mature.

There is a young man at Knox College right now who claims to have been led to know the Lord Jesus as his Saviour twenty years ago in Kindergarten. While he was still in Kindergarten his mother became a Christian and she is here today as a delegate to your Council meetings. His brother is superintendent and his sister a teacher in the Sunday School.

Nearly 25 years ago two children came to the Kindergarten. They are the youngest of a family of seven who came with their parents at that time from Chilliwack. The mother has been a regular attendant at our W.M.S. meetings but like many of the older illiterate women we often felt she came more for the fellowship than for any spiritual good she might get. She is a jolly person and always brings fun with her.

This spring the father became very ill. He died trusting the Saviour. Last Sunday fourteen people were baptized, among them the mother and ten members of this family.

Our Chinese Young Women's Auxiliary is composed almost entirely of graduates of the Kindergarten and mothers of pupils or graduates.

All these young women are very concerned about our need for accommodation. Twenty-five years ago when our church was built it seemed large enough. In fact the

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A Presbyterian arrival has been found and is being welcomed to her new country.

Presbyterian Integration

Excerpts from the address given by Dr. J. A. B. deVleeschouwer, L.L.-D., Director of Immigration, for the Presbyterian Church in Canada.

It is a pleasure as well as an honour to be invited by the W.M.S. to speak on immigration. The subject is so vast that it is difficult, in a short time, to give you an idea of all the work of our Department. I would say that the title of "Immigration" doesn't reflect the exact meaning of the work given to the Church. We could call it "Presbyterian Integration in the New World."

Of course, the first contact we have is really an immigration duty; but we have to admit that, during the two or three hours the landing requires we are just preparing the tremendous work that comes immediately after; and that last work involves all the inside activities of our Church with the help of our ministers, but much more with the help of every Presbyterian in the congregation. The newcomers must have friends to integrate happily.

To have an exact picture of a landing you have to understand all the anxiety, the hope, and the sadness you see on the faces of the people. Some are afraid of the new life ahead of them; others seem to accept the destiny which chases them from one country to the other; the third part is realizing that definitely the past is dead.

With the help of very devoted receptionists and deaconesses, particularly Miss Blackwell whom I have had the pleasure to know and appreciate in this work, the tremendous psychological work of building good will for the Church begins.

For example, when the people are excited by the questions of the Immigration Officers, and later by the Customs (who must open so much baggage to fulfil their duties) tempers are often strained to the breaking point. Could you imagine the problem of a deaconess to reconcile the point of view of the officials and the passengers? If she loses the confidence of the passengers, who could easily confuse her as a church official helping the Customs more than the immigrant, it would be of no use to start to speak about God and the Church; but I have never observed an unsuccessful interview. After clearing Customs, the passengers look with satisfaction at the armband of our workers, and then we speak with a comfort which is a witness to our faith.

Is it all we have to do? Not at all. What about the Children? What about the many questions put to you? What about the trains? What about the introductions desired and the protection required from the Church, and the jobs they hope to get? All these points could be explained; but it would take a very long time to give you all the details.

As you know, our work is not a question of statistics. It is not a question of integrating people by regimentation. It is exactly the opposite. To people who were for years under the domination of the enemy, or later put under a number on a waiting list to come to Canada you could never speak about a new discipline they have to follow. God is a Spirit; and we try to exemplify this by kindly work for His glory.

I would tell you, very humbly, that before going to the pier to meet a ship, it is impossible to plan what you will do or say; but you feel when you are at work that you are impelled or guided by that Sublime Force God gives to the human being, the Holy Spirit.

Chinese Kindergarten, Victoria

Report on Chinese Work in Victoria

Miss Grace Lee brought greetings from the Chinese Presbyterian Church in Victoria, B. C. She told of the answered prayers concerning her eyesight, and expressed her appreciation for the interest of members of the Society. Speaking of the Chinese work in Victoria she said:

Victoria now has a population of about 4,000 Chinese, and perhaps half of them are newcomers from China.

These are chiefly young men and women under 21 years of age. When they arrive here their first great need is to learn to speak English. This provides a great opportunity for the church to get in touch with these new residents. They need friendliness and kindness and a helping hand.

The Kindergarten which is held every morning has an enrollment of 35 now, which is as many as the room will accommodate. Most of these children are now from newcomers' families. Instruction is given daily in Bible stories, hymns and games.

A new group is the "True Light" group made up of boys and girls about 7 to 12 years of age. There are 25 members. They meet once a month from 4.30 to 6.00 p.m. Both languages are used as many are newcomers. Bible readings, mission stories, hymns, songs and prayers are a part of each meeting. The children are learning and are very interested in these meetings. This has been meeting for a year and a half now.

The Chinese School classes are held every afternoon to teach Chinese reading and writing to the older children. There are 32 boys and girls coming to these classes every day from 4.30 to 6.00 p.m. Most of them attend the Sunday School and True Group.

Visiting the families is the best way of making them feel they are welcome and amongst friends. In this way they can be interested in the church and invited to services.

The future lies in the hands of the young people, and there are now so many of them in Victoria needing guidance. A young, energetic Chinese leader could do much to help the Church's work by encouraging groups among the growing boys and girls and leading them in Christian living.

Outline of Canadian Indian Education

The system of Indian education in Canada today was outlined by Mr. R. F. Davey, superintendent of Education for Indian Affairs.

Mr. Davey explained to the gathering in St. Andrew's Church recent developments in Federal Government aid to Indian education, stating that the scheme was still inadequate.

"I am still not happy about the situation," he said, "but improvements in the past ten years have been encouraging." He told the women that the place of Church workers in this scheme was to see that the Indian population fitted into the social and economic life of the country.

"The education of Indians follows the regular provincial curriculum," he said, "but naturally a few adaptations must be made to meet the special demands of the Indians.

"For instance, some of the Northern schools operate trap lines as part of regular school activities," he explained. He went on to note special courses being offered in prospecting Northern Ontario and British Columbia.

"In addition to the regular day schools for Indians, there are residential, seasonal, and hospital schools," Mr. Davey said.

"But the Indian who is sent to a boarding school finds a terrific problem in trying to adjust back to the normal family routine."

This was why the seasonal schools were necessary.

Located close to trading posts, the schools were only in operation about three to five months of the year; consequently the educational progress was slower. But Mr. Davey felt that the fact that the Indian was allowed to remain in his natural environment made up for the other shortcoming.

He also praised new programs in fundamental education for adults. Run along UNESCO lines, the Government was attempting to educate adult Indians in community development and literacy.

Hospital Visitors

Mrs. W. B. Leatherdale spoke of the stewardship entrusted to her as hospital visitor in Montreal and expressed her appreciation for the privilege of having a share in our church's missionary work. Using verses from Matthew 25:35, 36 as the theme of her address, Mrs. Leatherdale spoke of the many patients who are helpless, troubled and sick in body and mind who need to turn to Him, Who is their Saviour.

Mrs. Leatherdale told of some of her experiences in hospital visiting. As she spoke of the little children we knew why the youngsters have nicknamed her "Mrs. Merrydale".

Thanks were expressed to the church groups and choirs in Montreal, who have visited the hospitals bringing cheer to many patients. Tribute was paid to the witness of many of the doctors and nurses and the co-operation given to Mrs. Leatherdale by those in authority in all hospitals which she visits.

The need was stressed for literature suitable to be placed in the waiting rooms of hospitals for the use of those waiting to see patients.

Miss Athalie Read

Miss Athalie Read, who has been on furlough, reported concerning her studies at McCormick Theological Seminary in Chicago. She expressed appreciation for the privilege of having these months at McCormick Seminary and of the inspiration and information which she received not only from lectures attended but also from participation in the field work in connection with the seminary.

On May 22nd, Miss Read began her new work as deaconess in the Presbytery of Hamilton.

Overseas Missions at Council

The presentation of the overseas work took the form of a panel consisting of Miss L. K. Pelton, Miss Mary Whale, Miss Isabel McConnell, Miss Mary Sherrick, the Rev. In Ha Lee and Miss H. MacDonald.

Dr. E. H. Johnson, acting as chairman, said it is necessary to examine our work in this day to make sure each part is being used to the best advantage.

Miss McConnell spoke of the value of the medical work we are doing on the Bhil Field saying, "Medicine has made possible the evangelization of the people in this field and has helped to transform the way of life of the Bhils.

"The powerful influence of witch doctors has been overcome by mission doctors and nurses and people now want to come to a Christian hospital because they are treated with love and kindness.

"If the church in the Bhil field is to be built up, the training of young Indian nurses is essential. We must train those who have a vision of the need of their own people."

Miss Mary Sherrick spoke of the school at Amkhut and the results for the church in that work.

Non-Christian Bhils are not much interested in education although the school is open to them, therefore the school is not successful as an evangelizing agency. However most of those attending the school to the age of 17 or 18 years become full members of the church, she said.

There are Bible periods in all classes each day and this must surely be worthwhile for the church.

Almost all Indian workers in the Bhil field are products of the Amkhut school and there is a pool of educated people from which workers are drawn.

Miss Mary Whale spoke of the general problems and hopeful developments of the Jhansi field.

The Rev. In Ha Lee, speaking of the Koreans in Japan, stressed the great Communist problem. There are at present 600,000 Koreans in Japan. The reason for this is that in 1910 Korea became a colony of Japan and Koreans were used as forced labour in Japan. Other Koreans went to study in Japan and by the end of the war, the number of Koreans in Japan reached two million. The status of these people has not yet been decided.

Since the war, Koreans in Japan suffered much unemployment, therefore feelings became national-

Miss Isabel McConnell's van in India, the Bhil Field.

listic and today 75% of Koreans are sympathetic to communism. This affects the children of communists because the parents forbid them to attend Sunday School.

In spite of all this, and the destruction of all but three churches during the war, last year eight churches became financially independent, taking full responsibility for spreading the gospel.

Mr. In Ha Lee concluded by saying, this is a time of harvest, but there are too few workers in the field.

Miss Hazel MacDonald spoke of the work in Formosa, saying there are tremendous opportunities for Christian life and witness of Formosan women but the great need is for men and money—materials and women.

Although the status of women in Formosa was lower than that of men, this is changing and the work there will go ahead with men and women working together.

They have the ability to work although some cannot read or write. Women are elders and deacons in the church and when they have the opportunity of taking an active part in church work, always do so.

Nationals, trained in Canada to become Regional Secretaries in their own country, are the hope of Formosa.

Miss L. K. Pelton spoke on Nigeria. An article on this appears elsewhere in the magazine.

NIGERIA

by Miss Laura K. Pelton, Executive Director of Overseas Missions Broadcasting from Ottawa

BEFORE AND DURING the Queen's visit Nigeria was front line news throughout a great part of the world. It happened to be my good fortune to be in Nigeria just before and during part of Her Majesty's visit. I was much impressed by the careful and elaborate preparation for the visit and the enthusiastic reception given to the Queen and the Duke.

But Nigeria merits continued front line news attention because of her pending independence and the importance of this move to self-government of all Africa. Historically, it would appear that much of the world has considered the black the subterranean race of mankind, and even now there are those who doubt the wisdom of any endeavour or experiment in discovering their potentiality. It seems to me that the promise of the British to give self-government to Nigeria in 1956 and the conference in Britain this autumn to draw up a constitution for the new government is something that should be watched by the nations with sympathetic interest.

In talking with British and Nigerian government officials and a cross section of the people it became quite evident to me that the Nigerians have developed a vigorous and aggressive spirit of nationalism and would no longer be content with anything less than independence. However, both among British and Nigerians, I gathered the impression that the likelihood was that their independence would be within the Commonwealth. So far as I could observe, with the exception of some extremists who are usually the most vocal among a people, there was no offensive antagonism to Great Britain. Among the British with whom I talked, there was unanimous agreement that Nigeria should have independence.

There is no doubt but what there are real and grave problems facing the Nigerians as they move towards self-government. Despite the fact that they do have and have for a few years enjoyed considerable autonomy in government with their Regional Houses of Representatives, the Federal Government, at Lagos, there is a marked disparity in political and social development among the Regional areas.

In some areas of the country the change from tribalism to conscious nationhood has been taken in one leap. Someone has said that Nigeria is yesterday and tomorrow.

And there is much about the country to persuade one that the terse observation is penetratingly apt.

Therefore one of the problems will be how to govern a Federation whose provinces are so manifestly at different stages of political and social development.

Perhaps more serious still will be the task of holding together in a political unit, provinces whose religious and cultural background are so diverse and who, until fairly recently have been suspicious of and hostile towards one another. As John Gunther puts in his book "Inside Africa" one of the sharp issues is sectionalism versus unity. Sectionalism versus unity is not confined between province and province; there is still residual evidence of it between tribe and tribe within the same province. This, of course, is not manifest in overt enmity as it was in earlier years, but there remains to some degree a native suspicion among those of one tribe in relation to those of another.

But whatever may be the risks and problems inherent in the situation, independence is coming to Nigeria. Here the largest British colony is emerging as a nation. In that emergence are all the possibilities of chaos or the magnificent demonstration of responsible African goverment for Africans. Greatly in their favour it appears to me is the inherent good nature and happy disposition of the Nigerian. I

Nigeria, the Carter Bridge connecting Lagos with the main-line.

found them a friendly, responsive, hospitable and lovable people. They deserve to succeed.

In this transitional situation the church in Nigeria is called to make its witness. In no country I have visited where the missionary movement has brought into existence a church, has that church enjoyed such prestige as the church in Nigeria. And in none of such countries is the church more free to make its witness.

Everywhere and in every situation the church should have a prophetic and creative word to speak to the nation. I believe that God is calling the church in Nigeria to speak prophetically and creatively at this time. To do so the church is acutely in need of personnel from the older churches in the west. Such personnel must have the insight to appreciate and understand the African, the vision to see what is at stake in this moment of Nigeria's history. I saw and visited with many western missionaries while in Nigeria and the majority of them were sensitive to the present situation and capable of giving to the church help it needs at this time. But as the Nigerians themselves told us "there are not enough to give to us the assistance we so badly need."

The Presbyterian Church in Canada, in co-operation with the Church of Scotland, is determined to give what strength it can to the Nigerian Church. We believe that going into Nigeria we are at one of the most strategic points of the Church's witness anywhere in the world. We have two young women there and have just appointed a young couple who will go after a period of specialized training.

If the church in Nigeria speaks and witnesses to the creative and redemptive acts of God and does so relevantly to the existing situation, then surely it can be an agent used of God in this West Africa colony so soon to become a nation. With all its divisions, its frailties and weaknesses the Church of Jesus Christ has, through the centuries, demonstrated its power to bring peoples of diverse cultures, different nations and races into Christian fellowship.

Is it not possible for it to be a positive influence in effecting the unity necessary for maintaining, as a federation, Nigeria under its own government? No one of the Nigerian Regions by itself could attain nationhood of any consequence. As a Federation governed responsibly, justly and wisely by its own African leaders, Nigeria could become the pattern government by Africans for Africans for the whole continent of Africa.

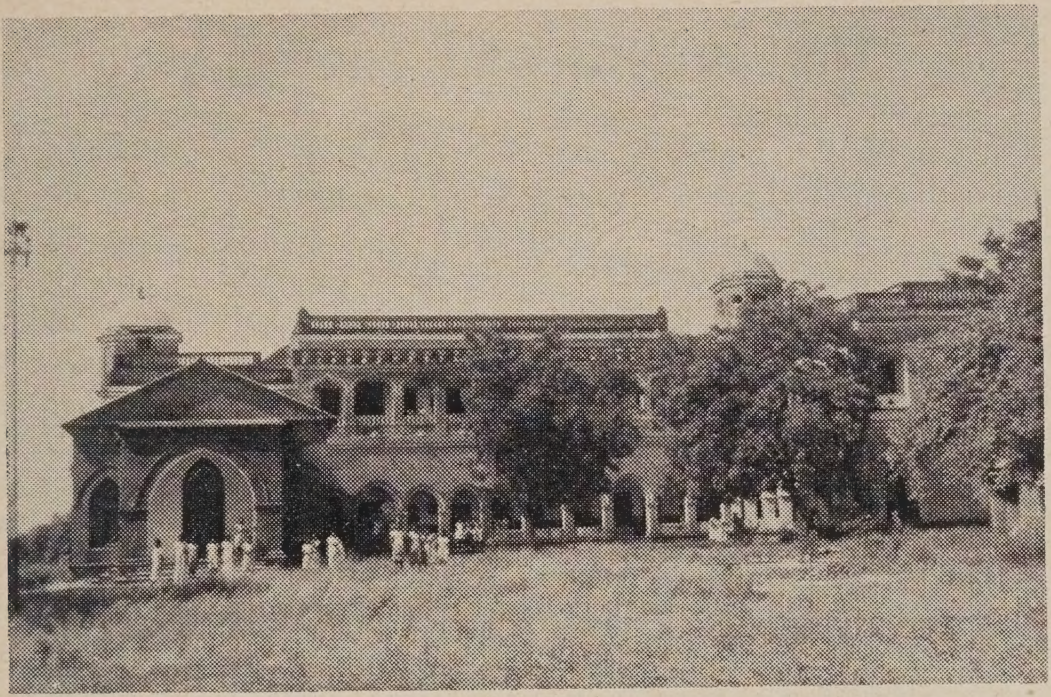
Nigeria should be headline news for the Western world and the Western world would do well to consider whether or not it has any responsibility to this country now at the crossroads, one of which might be disaster, the other a magnificent and significant achievement which could have reverberations throughout the whole African continent.

What Are Some of The General Problems in Jhansi and What Are Hopeful Developments?

by MARY E. WHALE

THE JHANSI MISSION has had a reputation for a long time as being in an area where little progress has been made in numerical growth in church membership. The word 'sterile' has been used to describe the whole area surrounding the city of Jhansi. From the use of the word sterile there has grown an atmosphere, both at home and in India, that the Christian cause could expect little success in that particular part of Central India. It is my conviction that we should dispossess our minds of any thoughts that we should assume a position of judging whether the Christian Church can succeed in the Jhansi area at this time or not, for the atmosphere that has been engendered by this feeling of defeatism is, I firmly believe, the main problem in our Jhansi Mission today.

Jhansi city has been for years a military and railway centre. Before 1947 a number of British personnel were resident there. After that time both army and railway officials gave way to Indian non-Christian people. It is only natural that in such a setting the nationalist movements should be strong. It is against this background that the Christian Church has developed in the area. Its growth has not been spectacular, but each year a few adults are received into the membership and a number of children are baptized. Among the more hopeful signs of progress for the Christian witness in the area is the advance being made slowly but surely at the Helen Macdonald Memorial Higher Secondary School. Within the past year this girls' school has received government recognition for the high academic standards it has achieved. This has been, I believe, a witness in itself for the Christian Church. Recently the administration of the school has been handed over to a Board appointed by the Mission Council, but responsible to the Council Executive of the Women's Missionary Society in Canada, a Board which will have as time goes on, full responsibility for the administration of the school. The people who have accepted the task of leadership in education in this school need the help of our Canadian staff for a few years yet, they need our prayers and our interest, but they are anxious that as far as possible the high standard should be maintained and the



school should serve as a Christian witness.

It would seem that hope should be the key-word of our thinking of our Jhansi Mission. There is much to be done there. The task is a challenge to our Christian faith. We must believe that God will show us the way, both in the school and in the evangelistic work.

PRAYER

More things are wrought by prayer than this world dreams of.
Wherefore let
Thy voice rise like a fountain for me night and day
For what are men better than sheep or goats that nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer, both for themselves and these who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God.

Tennyson.

The Society and Education

ALL PHASES of the work of the Organization Department were stressed at Council this year — the total educational task of the Society and the special emphasis being placed on children's work this coming autumn.

Mrs. Arthur W. Pae, in introducing the presentation of the Department, stated "Education is very much before the minds of people today. Secular education receives much attention in the newspapers and in conversation . . . the educational part of the work of the Church and the Society should receive no less attention."

Mrs. Pae went on to say that the Church has its task of Christian education, part of which is missionary education. For this task it must train leaders. Leadership is a part of our Christian stewardship. If we are committed to the Lord and Head of the Church, we cannot help feeling our responsibility for leadership in His Church. "Ye shall be My witnesses, beginning at Jerusalem." This is the most difficult place to begin — in our homes, our Church, and the community. We must examine our stewardship in the leadership of those in our homes, our Church Schools, our missionary groups.

There are several things to be kept in mind as we examine our stewardship in this matter of leadership responsibility. We must know our constituency — our children, our youth and our adults. We must know what leaders are available and something of their character and ability. We must know what materials are available to help them. We must know where they may receive training and give to them the training that is available to make them good leaders.

Pointing out the way in which Communist countries are stressing the importance of education so that they may have outstanding people trained with professional and technical ability to serve wherever there is an opening in the world, Mrs. Pae stressed the importance of the training of leaders who are committed to Jesus Christ and to their tasks within His Church.

A panel consisting of Miss Margaret Webster, Director of Organization, Miss Louise Reith, Miss Margaret MacNaughton and Miss Ada Adams, National Secretaries for Adult Work, Girls' Work and Children's Work respectively; and Miss Georgina Bone, Regional Secretary in Saskatchewan, outlined the way in which the Organization Department is assisting in this educational task of the Society and the Church. The members of the panel outlined the way in which policy regarding the organization of groups is formulated, study materials are prepared, and the leader-

CHILDREN OF THE CHURCH.

ship training is conducted. The study materials for 1956-57 on the theme of "Southeast Asia" were introduced. It was noted that the Organization Department is attempting to strengthen the work of the Society in its educational task so that children, youth and adults may be better fitted to share in the mission of the Church in their own communities and around the world.

The focus on children's work was introduced by Miss Ada Adams, National Secretary for Children's Work, Miss Norma Kennedy and Miss Joyce Pearsall, Regional Secretaries for Alberta and Manitoba respectively, who stated that the Canadian population in the younger age-groups has grown tremendously in the last few years. It was stated that the figures in the Dominion Census indicated an increase of children under 12 years of age of 30 per cent from 1941 to 1951. Church School and weekday groups have not grown by a comparable figure. It is estimated that in our Church Schools we are reaching only about 50% of the children who should be attending. The population of children under 12 years of age in the churches which are also part of the Western Division of the Society totals approximately 38,000; whereas only 11,500 are members of Mission Band and Explorer groups. 94% of our Mission Band groups include children of ages other than those for whom the programme is designed — namely, the 6 to 8 year olds. Within the area of the Church serv-

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Council Reports for —

Publications Department

The work of the Publications department was presented by Mrs. A. W. Pae, acting for the convener of Publications Committee.

The rising cost of printing and paper was discussed and it was agreed that only individual subscriptions to The Glad Tidings be accepted at $1.00 per year starting January, 1957. This means that each subscriber will have the magazine mailed directly to her home or any other address she chooses, instead of having to wait for distribution by a Glad Tidings Secretary. This will also leave the secretary more time to visit each member of her auxiliary in an endeavour to get a subscription from each one.

It was agreed that the World Day of Prayer service be printed in the January issue of Glad Tidings so that W.M.S. members will be able to study this and plan their programme ahead of time.

It was also agreed that no extra pages be added to the magazine for synodical news because of the added cost of $1,810.00 which would be entailed.

It was requested that outgoing Press Secretaries pass on a file of notices and information to the new Secretary so that she will have on hand some guidance in her dealings with the Press.

Supply Department

The Supply report as given in the stitched minutes was spoken by Miss Frieda E. Matthews. It was again outlined that the work of the Supply Department would become a part of the responsibility of the National Department; that is, that all correspondence and business pertaining to supplies would be done through the National Committee, the correspondence to be taken care of by the Director.

Miss Matthews explained the necessity of having a balance on hand at the end of the year to take care of expenditures which occur within the department before any sizeable amount is received from the auxiliaries.

Suggestions received from a missionary on an Indian reserve were presented and it was stressed that all bales be packed carefully and that auxiliaries send only what is asked for.

It was agreed by the Council that supplies received over and above those requested for the work of the Society, be distributed where needed locally, or to groups such as the Red Cross, Crippled Civilians, etc.

It was also agreed that the matter of establishing a supply depot within the bounds of Brandon Presbytery, be left for further study.

PRAYER

OUR GOD, AND FATHER of our Lord Jesus Christ, by whom and in whom we draw near to Thee: we praise Thee that all Thy paths are steadfast love and faithfulness, and that Thou art a refuge for all who put their trust in Thee. Look upon us now as we bow before Thee, and hear us as we cry unto Thee.

We thank Thee, our Father, that Thou hast brought us, once again, through the rigours of winter, into days of sunshine and gentle rains upon the tender grass, and hast fulfilled Thine everlasting promise that our hearts shall be satisfied with food and gladness. We thank Thee for days of relaxation and rest, and we beseech of Thee, O God, that Thou wilt guide us, lest the beauty of the lakes and rivers, and cool breezes from woods and mountains make us careless of, and indifferent to the ringing of church bells, and the worship of our Lord and Saviour Jesus Christ. Help us to be ever mindful of the many to whom the heat of the summer sun brings only toil and weariness; touch the brow of the sick and aged with Thy cooling hand, and help Thy servants to be ready at all times, to hold to the lips of the suffering, a cup of cold water, in the name, and for the sake of Thy dearly beloved Son.

We confess before Thee, loving God, that, in past seasons, we have not always been true to Thee, nor to the trust Thou hast imposed upon us. We have allowed our own desires and pleasures to have foremost place in our daily lives; we have sinned against others and against Thee, by permitting our work for Thee to suffer through the intrusion of thoughtlessness and offensive pride. Father, forgive us, and teach us to pray with all humility and faith that, remembering our own weaknesses, we may, in Thy strength, walk the path of modest and holy living with our minds becoming more and more swayed by the influence of the compassionate Christ.

We pray, Our Father, for the Church of the living Son of God, especially for that branch of His Church within which Thou hast called us to serve. May ministers and members alike ever realize that they are called into the fellowship of Thy Son, to preach and teach Christ crucified and risen again, that, helping together by prayer, all may become epistles of Thee. Abundantly bless our missionaries, and may they be strengthened and upheld by the prayers and gifts of Thy people. Bless all who serve in any capacity; bless the little children, and grant Thy servants who have been called of Thee to care for and teach them, may obtain grace and pure, godly lives, that these little ones may, day by day, increase in wisdom and stature, and in favour with God and man.

These petitions we ask, dear Lord, in humility of mind and spirit, in the name, and for the sake of Christ Jesus our Lord and our Saviour.

AMEN.

Report from Bessie MacMurchy

SEVERAL MONTHS AGO I promised Miss Pelton that I would write an article for Glad Tidings in which I would summarize the work I had done while in Canada. An apology is due Miss Pelton that the article has been so long in the writing. Now I will combine the summary of Canada with a summary of my first months back in India. Most of what I write will be related to the programme of graduate studies which is being conducted by the Mid-India Board of Examiners for Nurses at the newly established M.I.B. Graduate School for Nurses, Indore. Our Church has an intimate part in this work because it has provided the only permanent staff member, a person who proceeded on furlough in 1952 with a request of the Mid-India Board of Examiners to think about. The request was that I be loaned permanently (or during the remainder of my service in India) to teach in a proposed School in which there could be a consolidation of effort to prepare, through the medium of Hindi language, graduate nurses to take senior positions. The response to that request can be dealt with under four headings, as you will see.

CONSIDERATION: There were two factors which weighed against my part in acceding to the request. The first factor was that there was much doubt in my mind that I would return to India. The second factor was that my academic qualifications were insufficient for the position. The first months on furlough, therefore, were ones in which there was much weighing of the pros and cons of the question. Light came, in regard to returning to India, when I was at the National C.G.I.T. Camp at Kwasind in the Summer of 1952. At that camp there was very definite evidence of the possibilities of training young people in leadership. It seemed that God was showing that there was a job still undone in India. So, Decision One was made.

Dealing with Factor Two was difficult. Friends at home know what plans had to be made in order that the necessary training could be obtained to come back to the position here. While I did deputation work from September 1st to May 31st of that first year at home, interviews were held periodically, and correspondence was carried on with various people to try to find a way in which to obtain the desired qualifications within two years. The way was finally made possible at University of Western Ontario in London, where I enrolled as a student in July, 1953.

PREPARATION: Because the Government of India has put a great deal of emphasis on Public Health in the last few years, it seemed wise to select Public Health Nursing as a specialty during my time at U.W.O. The Dean of the School of Nursing advised that I take the specialty year first in order that deficiencies for University entrance could be made up through private study and night classes. Her advice proved good. Throughout my years at Western she continued to give valuable advice, as did the Director of the Department of Public Health Nursing. The encouragement and friendliness of those professors helped immeasurably in my eventual completion of the course. Their interest in the cause of Nursing in India was evident at the time of Convocation last June, when they gave me a hood to bring back to India. The gift was accompanied by this message: "We shall strive to build so that you may always wear this symbol of achievement with pride and confidence." I think they will never fully realize just how much of themselves is in the work here in Indore. A year in Public Health Nursing and a year in Arts and Science, along with the completion of University entrance, led to the acquisition of a degree about which my friends have already read in the Glad Tidings. The B.Sc.N. degree is one degree in nursing. It is not the highest, but it is of value in a graduate school. Higher degrees can be obtained in U. S. — those of M.Sc.N. and D.Sc.N. Miss Edith Buchanan has the latter one, as a result of the tremendous work she did in preparing a "Study Guide in Nursing Arts" for Indian Nurses.

Having obtained the academic qualification desired, it was impor-

Graduates of 1955-1956 Session of M.I.B. Graduate School for nurses. Shown are Miss L. Scott and Miss B. MacMurchy.

tant to return to India as soon as possible. The graduate courses continued to be given while I was out of India so that the first one to be given at the new School in Indore would actually be the tenth graduate course offered under the Mid-India Board of Examiners. Books, office equipment, and money gifts came with me to India to help in establishing the new work. During August and September I was busy getting ready for the opening of School in October, all the time being helped by associates here and by the knowledge that so many people at home were interested in this venture.

OPERATION: October 16th was the day set for the opening of classes. At that time ten young women and one young man arrived, nine to take the Ward Sister Course, and two to take Public Health Nursing. One of the latter was Miss Suzana Tezlo from Alirajpur. Miss Louise Scott was loaned by the United Church Mission to be my associate. Together we planned and worked during the ensuing twenty-five weeks to give to those graduate nurses that which would help them to take increasing responsibility in their own areas of service, and to look toward assuming more leadership in the field of Christian nursing. It so happened that all students for this session were Christians. There were days of discouragement, of course, but for the most part we felt that we had been specially favored in being called to positions such as we had, where we could teach students who were eager to learn, and who were keenly interested in the subjects which they had never studied, such as Community Health and Citizenship, Administration, Nursing Education, Science of Nursing, Psychology. We had several field trips so that the students could have a broader outlook in the field of Nursing. They saw a fine Tuberculosis Sanatorium, one of the best-developed Community projects in the Government Planning for Community Development, village work with its challenges in the Bhil country, a large city hospital in Bombay, various possibilities for rehabilitation of handicapped persons at a Centre in Bombay, numerous projects in Indore such as the new Industrial Health Centre, the fine water Filtration Plant, and so on.

There were endless opportunities to relate theory with practice — a project for World Health Day, practice teaching with undergraduate students, a gift for the children at the Government Orphanage, very active participation in the annual conference of the Nurses' Auxiliary for Mid-India, volunteer service at Christmas week-end so that hospital nurses' extra time could be better arranged for, entertaining of important visitors such as Mrs. Hugh Taylor of the United Church and Miss Bertha McKay of the Presbyterian Church.

We were constantly amazed at how much could be crowded into twenty-five weeks. It wasn't much wonder that I noticed a few words on the blackboard on the last class day: "Good-bye, blackboard."

Graduation Day was April 12th. Eleven students received certificates and have gone back to resume their duties in their own districts throughout Mid-India. I'm sure they feel much as I did a year ago, happy to be finished a strenuous course yet sorry to break the bond that is formed through being classmates. All of those young people were grateful for the opportunity that had been given them to have such a course. They would say "thank-you" to all of you who read this, I am sure.

EVALUATION: Today I have been reading about the Canada Dam, an important irrigation project in Eastern India in which Canada has had a share through the Colombo Plan. The project required a lot of planning, the participation of many people from many areas, and a sum of money running into more than thirty million dollars.

The writer of the article says: "River-valley projects are not bargain-basement propositions." When Hon. Lester B. Pearson opened the dam officially he said, "Canadians rejoice whenever we hear that free India is succeeding in its drive for a fuller and better life for her people." These are the sort of thoughts that come to my mind as I look back to evaluate not only the 1955-56 session of the M.I.B. Graduate Programme, but also the nine former sessions that were held, and the efforts of many people that have made all these sessions possible. In evaluation we ask ourselves whether we have achieved our objectives, whether certain work is justified, and whether we should continue certain policies and programmes. One answer could come from one of the students who has just graduated. She was telling of the benefit that she had received from the study of Psychology. One of her statements was, "If every person could have the opportunity of studying such things there would be less evil in the world." This young woman had learned that she herself was responsible for her attitudes and actions. She had learned that there are ways of self-evaluation which are important for the nurse who is to lead other nurses.

Three graduates from Bareilly, Alirajpur. Miss S. Tezlo in the centre, works with Miss Ida White.

(Continued on page 40)

What is My Task?

WHAT CAN I DO?

by The Rev. Wilfred F. Butcher, B.A.,
Minister, St. Andrew's Presbyterian Church, Quebec City

"REALLY, I FEEL VERY BADLY about it, Mr. MacKay," said Mrs. Smith, after the minister had taken his seat and they had chatted for a few minutes. By now she had stopped worrying about the fact that the ironing would not be finished that afternoon, and she felt free to speak her mind.

"I know that you have asked for volunteers for the different kinds of work in St. Andrew's Church, but there is so little I can do. John is away so much. The children seem to take all my time and attention. You see, the house cleaning isn't done yet. There is a new family down the street, and the mother has not been well, and I have been there a lot. Sometimes when I'm in the church I feel that I'd like to give more of my time and energy, to be more a part of its life. Really, I'm very thankful to God for many things, but I can't show this as I would like to do."

This was a long speech for Mrs. Smith to make to the minister, but these were things of which she had been thinking, as it happened, just before he rang the doorbell.

"But are you sure you are not giving?" he asked.

"There are some who do so much. Take Mrs. McGrath, for example, who has been President of the Women's Missionary Society Auxiliary for so long. Or Sandra Jones, who is so wonderful with the little ones in the Sunday School. You should hear Alex when he comes home. He has always enjoyed it, and learned more than we'd expect. They asked me to convene the new Circle for this district, but I just couldn't do that. It was a good thing that Mrs. Merkel took it over, though."

Mr. MacKay sat back and laughed. Mrs. Smith was startled. She didn't think that she had said anything funny at all.

He smiled as he began to speak. "So many people make that mistake, Mrs. Smith. The idea has got abroad that the only way to do 'church work' is to be an officer in some organization or other. We need people who can and will take office, of course, and sometimes we are anxious when we can't get people to serve. Just now, for instance, we're looking for a new Budget Treasurer, but that's a detail. I wouldn't have said anything about it if you hadn't brought the subject up. Last night my wife said to me, 'Don't you think Mrs. John Smith is a good example of the stewardship of talents?' "

"What *do* you mean, Mr. MacKay?"

"Well, you and your John use your gifts so well. And the children are learning from you too. But since you think you are giving so little I might mention a thing or two. When the Beginners' room needed to be painted, who got the men together, and solved the problem in one night? John Smith. But it was the matter of Mrs. Merkel that set me off. She needed to express herself in leading something, and now she can do that through the Circle. It will make her so much more at home in the town, give her a larger circle of friends, and solve some of her inner problems. But, who first welcomed her after she arrived in Canada? Who took little Rita to school but Jane Smith? Who helped them with the English language through . . . "

"That was nothing but a lot of fun, Mr. MacKay. John and I realized how we would feel in a strange country, and we've learned so much from them. You should have heard the laughter around our table the first few months after the Merkels arrived."

"Of course it was a lot of fun, Mrs. Smith. But it was also a Christian service. And, after that misunderstanding they had, because they didn't understand our customs, who explained things to them, and helped them to find their place in the worship of the church again, so that the wound was quickly healed?"

"Mr. MacKay, I hadn't thought of those things as being Christian service at all. They were little jobs that needed to be done. We saw them, and we did them."

"That's just the point, Mrs. Smith. Of course, there are people outside the church who do the same things. But when they are done in the framework of the Christian fellowship they have a message, and a special quality. Mr. Merkel was telling me that the other day. He has a rare gift of understanding. It is being recognized more and more by the people who know him. Sometimes I wonder if he may not make a splendid elder in a few years. That will be because of you and John."

The doorbell rang again, repeated many times. Jane was coming home from school . . .

STENOGRAPHER WANTED

Women's Missionary Society requires a Stenographer capable of assuming secretarial duties. Accuracy in shorthand and typing essential. Apply in writing, stating experience and academic qualifications to Chairman of the Office Committee, Miss Margaret Webster, 100 Adelaide Street West, Room 800, Toronto, Ontario.

B. FERN BIRTCH

JEAN E. BROWN, B.A.

Mrs. G.D. RALSTON, B.A.
PRINCIPAL

VALDA ELDER, B.A.

JOYCE M. PEARSALL

1956
GRADUATING CLASS

Presbyterian Missionary & Deaconess Training School

LOIS POWRIE

DOROTHY M. PREISLER

LEONE SU

FLORA M. WHITEFORD

Ashley & Crippen

1956 Graduates of The Presbyterian Missionary and Deaconess Training School

THERE ARE EIGHT MEMBERS of the Graduating Class this year. They are:

Miss Jean Elizabeth Brown, B.A. of Toronto, a member of Runnymede Presbyterian Church—a graduate of the University of Toronto in the Honour Course in Modern Languages and Literature in 1950—a graduate of the Ontario College of Education in 1951. During the summer of 1950 Miss Brown did survey and Vacation Bible School work in West Toronto Presbytery under the Board of Missions. During the years 1954 and 1955 she worked in Newfoundland under the Board of Missions. Miss Brown is now under appointment for Overseas work with the Women's Missionary Society.

(Mrs. Calvin) Valda Elder, B.A., was born in Windsor, Nova Scotia. She received her Public and High School education in Bermuda and graduated from the University of Toronto in the year 1952. During her course at the Presbyterian Missionary and Deaconess Training School Mrs. Elder worked in Saskatchewan and West Toronto under the Board of Missions. She and her husband, the Rev. Calvin Elder, are now serving the Church at Baie d'Urfee, Quebec.

Miss Fern Birtch is from Huntsville, Ontario, where she received her Public School education. She attended Barrie Collegiate Institute and was closely associated with the work of Essa Road Presbyterian Church, Allandale. In the summer of 1955 she served on a Women's Missionary Society van in Northern Saskatchewan and this summer is doing similar work in Alberta. In September Miss Birtch will begin Nurses' Training in Orillia Hospital as further preparation for Overseas Missionary Service.

Miss Joyce Pearsall is from Barrie, Ontario, where she received her Public and High School education. Miss Pearsall was an active member of Essa Rd. Presbyterian Church, Allandale, where she was interested in the work of the Church School, the Choir and Young People's organizations. In the summer of 1954 Miss Pearsall served on a Women's Missionary Society van in the Rocky Mountain House district. In the summer of 1955 she worked under the Board of Missions at Noel Road, Nova Scotia. She has been appointed as a Regional Secretary of the Women's Missionary Society to serve in Manitoba.

Miss Lois Powrie of Toronto, Ontario, where she received her Public and High School education, was interested in the choir and in Girls' Work in her home church, Riverdale, and in Girls' Work throughout the city of Toronto. During the summers of 1954 and 1955, Miss Powrie worked under the Women's Missionary Society in Montreal as assistant to the Port Receptionist and in Vancouver as a survey worker. Miss Powrie has been appointed as the Deaconess in Victoria Presbyterian Church, Toronto.

Miss Dorothy M. Preisler, from St. Lambert, Quebec, where she was closely associated with St. Andrew's Presbyterian Church. During the summers of 1954 and 1955 she worked under the Women's Missionary Society in Alberta and in Manitoba under the Board of Missions. Following her marriage to the Rev. Earl Roberts, she will take further studies preparatory to missionary work in Nigeria.

Miss Leone Su came to the Missionary and Deaconess Training School from the staff of the Tamsui Girls' High School, Formosa. During the summer of 1954 Miss Su did camp work in Ontario and Western Canada. In the summer of 1955 she served as temporary Regional Worker in Manitoba. Following her marriage to Mr. Stephen How, a second year student in theology at Knox College, she will undertake a special assignment under the Organization Department of the Women's Missionary Society.

Miss Flora Whiteford of Edmonton, Alberta, where she was active in the work of First Presbyterian Church. Miss Whiteford has had experience in the Presbytery of Saskatoon. Following her Designation Service at Knox Presbyterian Church, Toronto, she began her work under the Women's Missionary Society in the Presbytery of Victoria.

(Continued from page 6)

gymnasium where we hold Kindergarten seemed like a barn in which 30 or 40 children rattled around. Now it is filled to capacity with 60 to 70 children in Kindergarten daily and almost 200 in the Sunday School. At the meeting a week ago the president reminded the 15 or 16 members not one of whom could be called wealthy about Malachi's admonition on tithing and Paul's words in 11 Cor. 9: 6-8 "He which soweth sparingly—" Among other things she said: "Throughout the years we have received much. It's time we did something for ourselves. We can do without some of our reading matter. The children can do without candy. I ask you who will benefit by better accommodation at our church? The answer was, "Our Children."

They took the offering for Missions and then the treasurer took a second offering for the Building Fund amounting to $36.00.

So, when you have a young man training for the ministry, a delegate to the Council meeting, fourteen people baptized and other elders planning to be baptized, a group of young people who are beginning to take responsibility and to feel that this is their work and it is up to them to do something — these are some of the results.

"One sows, and waters, but it is only God who giveth the increase." Your prayers and those of theirs have had a share in bringing these results about.

From the 1956 Council

by Louise A. Reith

What message has the 1956 Council for "You and Your Auxiliary?"

THE THEME OF THE COUNCIL Meeting, "I have a Stewardship entrusted unto me" (I Cor. 9:17 American Revised Version)—predominated in the worship each morning and throughout the presentations of departments and in the discussions.

This year a good deal of time was given to the consideration of the recommended changes in the Constitution and By-Laws of the Society. In so doing it was necessary to think again of the aim and purpose of the Society, noting particularly the recommended addition of the word "study"—"Its aim and purpose shall be to unite the women, girls and children of the Church in prayer, *study* and service for the advancement of the Kingdom of God at home and abroad." Study of the missionary work of the Church has always been required of Auxiliaries and affiliated groups but it has been felt for some time that "study" should be included in the purpose. How can we pray intelligently or give adequate service "that the Kingdom of God at home and abroad may be advanced" unless through study we know the work and its needs? Truly, as was emphasized at the Council Meeting the Women's Missionary Society has an "Educational Task" to perform in all of its age groups and to the church at large.

In other parts of this magazine more detailed accounts of the various presentations will be found. Read them carefully and, as you read them, remember that the work described is your work—it is the work entrusted to the Women's Missionary Society, W.D., which is made up of over forty-five thousand adults, teen-agers, boys and girls. You and the other members of your group are part of that company.

In this magazine you will find information given at the Council Meeting concerning the work being done in Canada by workers of the National Department among the various people of this land. You will read of the work accomplished and planned by the Overseas Department in other lands. What has been achieved through Christian Literature both near and at hand and far away, you will find in the September issue. You will be reminded of the work being done through the Organization Department in preparing study materials for the various age groups; in providing opportunities for leadership training for group leaders in local Churches, officers and members. You will note how materials are published, made available, and distributed, through the Publications Department.

As you read the summaries of the presentations at Council you will realize anew the opportunities set before you as a member of the Women's Missionary Society in sharing in the wide variety of work for which it is responsible within the Presbyterian Church in Canada.

As a member of an Adult Group you will realize that there are many women in the congregations of our Church who are not in any of the Adult groups; that there are many children and youth in our Church Schools who are not in any midweek groups; and that there are many children who should be, but are not in our Church Schools. What responsibility is "entrusted" to us as members of the Women's Missionary Society in regard to all of these?

Why not discuss with other members of your group the information concerning the Society's work that is in this issue of The Glad Tidings? Make use of it at a meeting of your group. Discuss how this information can be shared with the women of your congregation who are not members of any group. Plan to visit them and tell them of this work in which you share.

The Council would remind you of your responsibility in interesting others and offering them the opportunity of sharing in the Society's work. The Council would remind you of your responsibility for the children and youth in your Church. The Council would remind you of the stewardship entrusted to you. It is for each member of every group to endeavour to fulfil the responsibility which is entrusted to her.

MRS. PHILIPPA GOULD

Mrs. Gould, Director of Publications and Editor of "The Glad Tidings" since October, 1954, left this position on May 31st.

Under Mrs. Gould's Editorship the Glad Tidings has undergone a number of changes. We are confident that our readers will agree that the result has been a most attractive and worth-while magazine.

We would express our appreciation of Mrs. Gould's excellent editorial work and assure her that our good wishes go with her to her new work.

Books you'll like!

THEN TILL NOW IN FORMOSA

by Hugh MacMillan

Formosa is the "Island beautiful of East Asia."

AT A SEMI-ANNUAL meeting of the English and Canadian Presbyterian Missionaries at present serving in Formosa, reference was made to the fact that no one had as yet taken in hand to write something of history in the island as a whole. With the unification of the Church through the emergence of the General Assembly in 1951 the beginnings of looking at a unified history seemed called for.

"Then Till Now in Formosa" is a brief outline of the planting and growth of a "Younger Church" in this island of East Asia. It covers a period just under a century. It began soon after English speaking people of the Reformed Church tradition were stirred to win far off peoples into the worldwide Christian fellowship. It leads up to the present postwar years.

The period under review has been one almost full of war or rumours of wars on an unprecedented world scale. Its earliest beginnings were in times of unsettled peace following the Crimean War with Russia, the Indian Mutiny in India and the Civil War in the United States of America. Dr. James L. Maxwell, a graduate of the University of Edinburgh, resident physician in the Birmingham General Hospital and an elder in the English Presbyterian Church, became the pioneer missionary to Formosa. He arrived on the island to begin his work (1865) just over a month after the surrender of General Lee and a few weeks after the death of President Abraham Lincoln. *"Then Till Now"* has been a period of world strife and confusion, but through the period there grew up the island's Younger Church, a church that recently was admitted to membership in the World Council of Churches. Of this period in world history, the late William Temple, in his enthronement address as Archbishop of Canterbury, while in the midst of World War II said: "As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years . . . Almost incidentally the great world-fellowship has arisen; it is the great fact of our era."

(Continued on page 40)

MISS BEATRICE SCOTT

MISS GERALDINE GREER

Thanks To The Press

We would like at this time to extend our thanks to the editors of The Ottawa Journal, The Ottawa Citizen and Canadian Press, for their coverage of the annual Council meeting of the Women's Missionary Society (W.D.) recently held in St. Andrew's Church, Ottawa. Also to Radio Station CFRA for giving us time on three programmes.

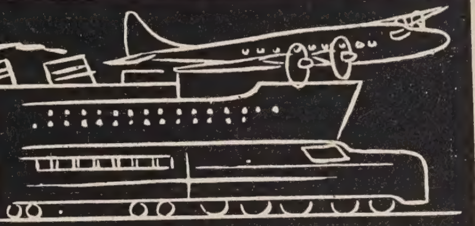
Our special thanks to Miss Parmelle who showed great understanding of our problems in her accurate reporting.

Deaths

Mrs. William MacKenzie	Fallingbrook	East Toronto Presbyterial
Mrs. C. Bell	Elmvale	Barrie Presbyterial
Mrs. John Siddal	Ilderton	London Presbyterial
Mrs. John Graham	St. Catharines	Niagara Presbyterial
Miss Minnie Tasker	St. Catharines	Niagara Presbyterial
Mrs. A. Martyn	Vancouver	Westminster Presbyterial

Names to be inserted under this heading should be sent to Glad Tidings.

Comings and Goings



Miss Beatrice Scott, after a year's leave of absence, will be returning to the Bhil field, India, in September. We are indeed thankful that Miss Scott is able to return. She is needed very much in our work there.

Miss Mary Sherrick, who arrived in Canada the latter part of March and will give some assistance in camps this summer will be doing a very limited amount of deputation. Miss Sherrick has returned to Canada tired, after extending her term by almost a year. There are some very specific ways in which Miss Sherrick can give needed and valuable assistance to the church at home and we do not want to burden her with a heavy deputation schedule.

We rejoice to announce that **Miss Catherine Foote** and **Miss Jean Brown,** newly appointed missionaries, will leave for Selly Oak, Birmingham, England, in September for a year's further training for overseas. One of their special subjects will be Christian education. They will also take further studies in anthropology, the problem of communicating the Gospel within a foreign culture, the philosophy of missions and some further study on how to teach the Scripture to Christians young in the faith.

We are delighted to announce that **Miss Geraldine Greer** will return to Tamsui, Taiwan, to be on the staff of our girls' school there. Miss Greer endeared herself to her missionary colleagues and the Formosan people in an unusual way and many have been the letters and requests for her return. We are indeed thankful that Miss Greer has found it possible to extend her service in this exceedingly valuable work at a most important point in the Church's mission.

Miss Hazel Macdonald, who completed a short term of service in Taiwan, has been doing a concentrated programme of deputation for the Society. We feel confident that those of you who have had the privilege of hearing Miss Macdonald will have gained a new understanding of women's work in the church in Taiwan.

In a letter from **Miss Hermanson** she asks that a notice be put in the Overseas News advising our readers that several bags of mail from Canada to Taiwan were on the "Washington Mail" which went down in the Pacific early in March. Miss Hermanson was anxious that any who had sent cards, parcels, letters, etc., and had received no acknowledgement would understand why. It is assumed that they were lost when this ship went down.

Summer Holidays in Other Lands

by Ann Smart and Myra Tupker

HAVE YOU EVER WONDERED how girls in other countries spend their summer holidays? Let's take European girls, for example: Last summer I travelled through some of the countries in Europe and I was interested to see what teenage girls were doing during their holidays. And then, back home again, my friend Myra, who came to Canada from Holland a few years ago, explained a great many things to me. Here is part of what she told me:

* * *

"Myra, are summer holidays in Europe as long as ours?"

"Oh no, they're not! And so they're really quite different from Canadian summer vacations. We—I mean *they*—don't finish school until July fifteenth and go back at the beginning of September."

"And do girls spend that time with their families, or do they go away, or do they have summer jobs as many of us do in Canada?"

"Well, Ann, because our holidays are so much shorter we really need that time to rest. Most girls go with their families to the seashore, or into the country and they usually rent either a house or an apartment there. You see, in most parts of Europe there is no space for summer cottages like yours, because there are just *so* many more people in an even smaller area."

"I guess that's true, too. Europe is only about the size of Ontario and Quebec together, isn't it? What about bicycling, then? When we were driving in Europe we noticed young people everywhere travelling along the roads and highways on bicycles. I could see that they were on trips so I wondered about their overnight stops. Would they all use the Youth Hostel lodgings I've heard so much about?"

"Yes, the Youth Hostel System was formed especially for cyclists. You can't stay at a hostel if you're driving a car. Even hikers and cyclists can stay only three nights at the most in one particular hostel. In Europe a Youth Hostel is not like a hotel where you can stay as long as you want to—it's only a lodging place for people who are touring through the country. Sometimes the hostels are tiny cottages and sometimes they are old castles which have been made over. The people who gather together each night are like one big family. The 'houseparents' who live there all the time usually prepare the meals, but the hostelers must help them by keeping the hostel and grounds clean and neat. Of course, there is a small charge for the night's lodging. In Holland, which is a very small country, there are 52 hostels, and so it is not difficult even on foot to travel from one to the other in a day."

"I see. Here in Canada we would probably need about 10,000 Youth Hostels before our young people could use them in the same way as you do in Holland. In this country, though, many girls go to summer camps, usually for a month or so. Camps are wonderful fun, with life in tents or cabins with other girls, swimming, crafts, singsongs, worship, campfires, and all kinds of activities—you'd enjoy camp, Myra. Or are there any camps on the Continent?"

"Well, we do a lot of camping, but I think it is different from the Canadian way. To begin with, our camps are hardly ever more than a week long. They are organized by the Churches, or the Girl Guides or some of the other Youth Organizations."

"Are these camps expensive?"

"Well, no, not really, because the cost for each camper depends upon how much her family can afford to pay—but one form of camping I know you don't have in Canada is 'school-camping.' A group of perhaps fifty boys and girls may go out to a nearby Youth Hostel and stay there for three days or so. The teachers who go along act as leaders and organize hikes and games, races or various sports. In the evenings everyone sits in a circle around the stove, listening to ghost stories, reading the daily "camp bulletin" and sometimes writing letters home. Of course, in Europe, most camps are small, never bigger than forty girls. So even in one week the campers get to know each other very well."

"Yes, and that is *so* important when you're camping. Well, that certainly sounds like an excellent system, Myra. In fact, it might be a good idea for us to try a 'school camp.' What kinds of summer sports do you have in Europe?"

"Girls in Holland spend most of their time at the beach, swimming and playing croquet and volleyball. Holland is famous for its many waterways, as you probably know. Some girls are members of rowing clubs and they spend their summers practising. There are no pleasure boats on the sea itself, but sometimes the lakes are so crowded that it would be impossible to squeeze one more boat on. Sailing is very popular all over Europe, and there are races all summer. Tennis is very popular with our girls too. Most cities have ten or twelve tennis clubs which hold matches — or tournaments, I think you call them — among themselves. Oh yes, and girls play a lot of field hockey — you've probably seen pictures of that."

"From what you have told me so far, Myra, it seems that girls in Europe have a very leisurely summer. What about working? Don't girls ever get summer jobs?"

"Of course, some girls do, but most of them don't. You see, most employers don't take girls under 18. Naturally, some girls *have* to work because they need the money for the next school term. For those there is always some kind of a job. But it is much harder for a teenage girl to find a job in Europe than in Canada."

"Thank you for telling me all this, Myra. It has been really interesting learning about the summer vacations girls have in Europe."

(Continued on page 19)

ed by the Western Division of the Society, there are 962 churches. 239 of these have Explorer groups and 419 have Mission Bands. The others have no week-day groups for their children.

Mrs. Wallace, the Council Children's Secretary, stated that the Presbyterian Children's Work Committee had studied the whole problem of week-day groups for children in our Church and had decided that action must be taken in regard to programme for primary children — the programme should be enlarged to include Bible projects, church projects, and service activities as well as missionary education, and it must be narrowed to serve only the primary children (6 to 8 years of age). "The children must receive a greater conception of their place in the Church — they must realize that the Christian life must be lived at home, in the local church, and in the community; and it must also have influence on people in distant places." Mrs. Wallace went on to say that at the present time, programmes are prepared only for a monthly meeting, while many groups are meeting weekly.

A recommendation was received and later adopted that there be a new programme for primary children, with a broad programme basis. A handbook for leaders of this new programme is at present being prepared, and will be available in the late summer.

Miss Ruby Walker, Regional Secretary for the Synodicals of Toronto and Kingston and Montreal and Ottawa, Mrs. John Waldie, Synodical Children's Secretary for Hamilton and London, and Rev. F. J. Barr, Convener of the Board of Christian Education, outlined plans for the training of children's workers (Church School teachers and leaders of week-day groups) to be offered in the autumn. A workshop type of conference is to be held in the various Presbyterials sponsored by the Presbytery Committee of Christian Education and the W.M.S. Presbyterial.

Boys and Girls!

What is my Name?

HERE IS A QUIZ for you to try. See how many blanks you can fill in. If you want to you might use your Bible to find the answers. Then after you have filled in all the blanks turn to page 47 for the correct answers.

I was a friend of one of the greatest men the world has known. I was a young man. I was trained by two godly women—my mother and grandmother. I was a great student of the Scriptures. I became a preacher of the Gospel in the early Church. My name is ————.

I knew the Apostle Peter very well. When Peter was imprisoned I went to a house where they were praying for him. I heard him knock at the door of that house after he had been set free. I knew his voice and ran to tell the people before I opened the door. I believed it was Peter when others did not. My name is ————.

I was a highly educated man and a Roman citizen. I obeyed the Jewish law strictly and persecuted the followers of Christ. I was suddenly changed by a vision from heaven. I became a great traveller, and a writer of several of the books of the Bible. I loved Christ and my whole aim was to teach others about Him. My name is ————.

I was my father's favourite son. My brothers were jealous and sold me into slavery. I went through much suffering but became a great man in the end. I saved many people from starving. I forgave my wicked brothers and saved them and my father. My name is ————.

I had many brothers. I liked the out-of-doors, and was often on the hillsides. I liked music and wrote many songs. I was never a prince but I became a king. I had many enemies and I led my armies against them. I was clever with a sling. My name is ————.

My mother prayed to God for a little son. I lived with a priest when I was a boy. My mother visited me every year and brought me presents. God spoke to me when I was asleep one night. I became a prophet of God and crowned the first king of Israel, when the people shouted "God save the King". My name is ————.

Answers on page 47

(Continued from page 4)

a real answer if the people of the Church carry out in their lives what they say to these people, and have such a compassion that those who are sick in soul are healed and become good citizens of their new country.

Another sphere in which we fail is that of the churches of these people. Having brought ministers to man their own national churches, have we supported them, not as nationals, but as Christian members of a common Christianity?

It is not enough to import a minister and then leave them alone. We must go down to their churches, welcome them and make them feel at home in their new country.

To really help these people we must try to look at their problems with Christ's eye and think of them with His mind. Only thus can we hope to succeed.

(Continued from page 33)

It is of the building up—through the beginnings of its history—of a Christian fellowship in Formosa, that this brief outline report is written. The indigenous church in Formosa, Presbyterian in government, and a member of the World Council of Churches is the island's "great new fact."

"Then Till Now in Formosa" would be of value to all members of our society, who this year will be studying South East Asia and Formosa. Retail price is $1.00, available through Presbyterian W.M.S., Department of Publication, 100 Adelaide St. West, Room 800, Toronto, Ontario.

(Continued from page 25)

What she had learned, the other students too, have learned to some extent. I think that can be part, at least, of the evaluation of this School. If, through it, some of India's young people learn how to contribute to the lessening of evil in the world, hours of work and hundreds of dollars are well spent, for we must remember that character development is not a bargain-basement commodity. We strive to offer a fuller and better life to the people of India through more adequate preparation of some of India's nurses, as we continue to carry out the command, "Preach, teach and heal" by offering graduate education at the M.I.B. Graduate School for Nurses.

Many of those who read this article are receiving my mimeographed letters, I think. To those who are not receiving them, and who have not been thanked before, I would like to express my appreciation for your share in the story that is told here. I shall be happy to add names to my mailing list at any time, if those interested will let me know that they would like to receive periodic reports of this work.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK
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VANCOUVER, B. C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — Home Helpers Department members were special guests at the April meeting of St. Andrew's Auxiliary, *Victoria,* which took the form of an Easter service of Remembrance. Devotions were led by Mrs. R. A. Davies, relating the story of Mary Magdalene at the Sepulchre. Dr. Mary Roberts, for many years a medical missionary in India, brought a very impressive message emphasizing the need of maintaining the deeply religious significance of Easter and regretting the modern trend to commercialize the sacred season.

Rev. C. T. Newton addressed the Easter Thank-Offering Meeting of the St. Andrew's Auxiliary, *Nanaimo,* on the topic, "The Courage of the Missionaries." Devotions were led by Mrs. Rowan and Mrs. McAvoy, and girls of the C.G.I.T. took part in the service by receiving the offering. The film "Money for the Master" was shown.

WESTMINSTER PRESBYTERIAL — Miss Margaret Keith of Cooke's Church, *Chilliwack,* was recently honoured with a Junior Membership. This was donated by Miss A. G. Hill of Jamieson Auxiliary, New Westminster, and was awarded to Margaret for her outstanding record in Mission Band and Explorers through to the presidency of her C.G.I.T. Group. The presentation was made by representatives of the Senior and Young Women's Auxiliaries of the Church.

Guest speaker at the Easter Thank-Offering meeting of Hunter Auxiliary, *Vancouver,* was Mrs. J. A. Kennedy and Mrs. W. Fowler was guest soloist. A Life Membership was presented to Mrs. Walter G. Johnson from the members and friends for her untiring work in the Society.

Members of *West Vancouver* Auxiliary were saddened recently to hear of the sudden passing of Mr. and Mrs. A. Martyn who both died while on a visit to England. Just before leaving Vancouver Mrs. Martyn was made a life member of the W.M.S.

C.G.I.T. and Explorer Groups were present at the Thank-Offering meeting of the *West Vancouver* Auxiliary, when Mrs. Wallis presented stars to members of the Explorers. Mrs. W. H. Murdoch, Past President of the Synodical, was guest speaker and had a message for the girls. She then addressed the adults on Christian Fellowship and the ways it can be encouraged and developed in our everyday life, not alone in speaking at meetings but in meeting people each day and endeavouring to speak the right word at the right time, and in helping others.

ALBERTA

MRS. T. ROULSTON
BOX 356,
OLDS, ALBERTA
PRESS SECRETARY

EDMONTON PRESBYTERIAL — An open Executive meeting of Edmonton Presbyterial, in St. Andrew's Church, *Edmonton,* opened with devotions by Mrs. George Anderson on the theme: "Faithful over a few things, ruler over many." There were thirty-eight present from Lloydminster, Killam and all city churches. The resignation of the President, Mrs. Oscroft, due to ill health, after many years of faithful service, was accepted with regret. Mrs. Edna Fee of Killam will complete the term of service. Miss Molly Harbach invited all present to make special note of the Women's Camp weekend at Camp Kannawin from June 22 to 24. Mrs. Anderson, hospital visitor, gave a special report. Miss Norma Cuthbertson, a former member of First Church, who is Canadian representative to Voice of the Andes working out of Toronto, was welcomed. Mrs. George Anderson reported fully on the recent Annual Synodical meeting in Medicine Hat.

MANITOBA

WINNIPEG PRESBYTERIAL — The C.G.I.T. Group of Calvin Church, Weston, *Winnipeg,* held their initial Candlelight Service of Affiliation with the Women's Missionary Society. Mothers of the C.G.I.T. Group and the ladies of the W.M.S. in attendance. Miss Joanne Wright, Girls' Work Secretary of the Winnipeg Presbyterial, conducted the service assisted by Mrs. W. S. Smith, Miss K. Macdonald and Mrs. J. Draffin. Worship service was read by Miss Donal Mae Bell and scripture readings by Doreen Hayden, Marlene Donohue, Vicki Proctor and Carol Oleschuk. Affiliation Badges were presented by Miss Joanne Wright.

Members of Calvin W.M.S., *Winnipeg,* held their annual Thank-Offering meeting with Mrs. W. S. Smith presiding. Mrs. Summers of Sparling United, Weston, also Mrs. McLean of the Salvation Army, were guests, leading the devotions. The Mission Band displayed some work of our Missionaries. Each girl represented one of the missionaries. Mrs. Boudreau, President of the Winnipeg Presbyterial, spoke first to the young people on the calling of Samuel by God, in the Temple, and that of living the true Christian life. Such a call might come to any one of them, and being true Christians, they would readily hear and recognize that call. To the adults she said, that while we were a small number on the Prairie, we were part of a great body working for Jesus Christ and that we should set our example of living not so much by words as by example, and to be especially careful in our words and actions towards young people. Two films, "The People of Japan" and "Koreans in Japan" were shown.

The Thank-Offering meeting of St. James Evening Auxiliary, *Winnipeg,* was held when guests were present from other Winnipeg churches. Mrs. T. C. Ross presided. Misses L. Brodie and J. McDonald led in Devotions and Mrs. A McJaunet sang a solo. Members of the Auxiliary, with the assistance of three men, presented "The Answers," a piece of verse choir. Rev. W. McNeill prononuced the Benediction.

HAMILTON AND LONDON

MISS FLORENCE BAXTER
FRONT STREET,
CHIPPAWA, ONTARIO
PRESS SECRETARY

HAMILTON - LONDON SYNODICAL MEETING—Hamilton and London annual Synodical meeting took place April 18th, 19th and 20th in St. Andrew's Church, *Thorold,* Niagara Presbyterial. Many delegates were unable to attend due to sickness or accidents and their familiar faces were greatly missed. The theme of the meetings "Now is the accepted time," was effectively borne out in all the devotions. The members of St. Andrew's also had this theme in gold letters across the organ pipes thus presenting a meditative challenge at every moment. Thursday afternoon Rev. A. Nimmo, Moderator of Synod, came from Wingham to bring Synod greetings after which Miss Laura K. Pelton spoke on our overseas commitment in Africa. A sight-seeing trip to Niagara Falls preceded supper hour. Mrs. Arthur Hamilton, Synodical President, presided over all sessions. A gift was presented Miss Anne MacEachern as she leaves her work in our Synodical to become mistress of a Manse in the Maritimes. Anne has endeared herself to all as she joyously and well filled her office and we wish her every happiness in her approaching marriage. Thursday evening, Miss Isabel McConnell, of our Bhil field, India, told of the urgent need for added world Christian witness. She spoke of the serious rising strength of Communism and other "isms" and pointing to the banner across the organ she stressed the first word "Now," as she pleaded for increased missionary fervour both at home and abroad.

BRUCE AND OWEN SOUND PRESBYTERIAL—The *Elsinor* and *Port Elgin* Thank-Offering meetings were both addressed by Rev. C. E. Fisher of Burgoyne. He spoke on the early church in the West and some of its pioneers.

In *Tara,* and *Allenford* the Sunday evening Church service became a Thank-Offering, with Miss W. M.

Hoogstadt of Chesley as the Tara speaker.

Walkerton heard Mrs. McKinney of Teeswater speak on "Christ's Gospel for Women." Mrs. McKinney, recently from Ireland, expressed her admiration of the work being done by the W.M.S. in Canada.

Hanover had its Thank-Offering in the home of Mrs. K. Threndyle, and the speaker, Mrs. S. J. Bell, the wife of the Anglican minister, chose for her subject, "Christian Fellowship." To illustrate her talk she used experiences from the five years work they carried on amongst the Northern Indians at Fort Simpson on the MacKenzie River.

CHATHAM PRESBYTERIAL — Knox Senior W.M.S., *Wallaceburg,* had Rev. and Mrs. Lehman of the United Church, who worked with the Indian Reserves on Walpole Island and Moraviantown as their Thank-Offering speakers. Their message dealing with the Indians of Ontario was much enjoyed.

New St. Andrew's Church, *Turnerville,* heard Miss Olive Shank of Fletcher, speak on "Christian Missions." Greetings, Turnerville and Fletcher, as I do not recall seeing mention of your village previously in my four years as press secretary.

Knox Senior W.M.S., *Windsor,* heard Mrs. Scarth Macdonnell speak on the "New Creation" at their Easter meeting at Mrs. Cyril Lacey's home. The Ellen Douglas Auxiliary had Mrs. G. D. Petrie of St. Paul's United as their Thank-Offering speaker, and her subect was "Stewardship."

The Sunshine Auxiliary of Knox, *Leamington,* sent a further donation of twenty-five dollars for the Armagh Home for Girls. They enjoyed coloured slides on Bermuda, taken by Mrs. R. MacSween. The recipient of the Life Membership reported in April Glad Tidings should have been Mrs. C. Steedman rather than Mrs. Bedford, as Mrs. Bedford was similarly honoured some years ago.

LONDON PRESBYTERIAL — The W.M.S. and Congregation of *Ilderton* Church suffered a great loss in the passing of Mrs. John Siddal. Always faithful and generous, Mrs. Siddall, a Life Member, had served as President of her group and as District President for several years.

The W.M.S. of St. James, *North Yarmouth,* entertained their girls' auxiliary at a Buffet Supper at the home of Mrs. B. Smith. Mrs. C. McIntyre was honoured with a Life Membership at the Thank-Offering meeting.

At a social gathering of women of the London Presbyterial held in New St. James Church, *London,* Miss Anne MacEachern was presented with a farewell gift, as the best wishes of Presbyterial attend her in her new sphere of activity.

Guests from St. George's, Chalmers, St. Lawrence and Knollwood Park W.M.S., *London,* were present at Hamilton Road's Easter Thank-Offering. Knollwood Park group conducted the Worship Service and Mrs. Charles McCarroll, as guest speaker, spoke on "The Power of Choice."

MAITLAND PRESBYTERIAL — The C.G.I.T. of Knox Church, *Teeswater,* took charge of the Spring Thank-Offering and had a very fine Easter programme. Mrs. Neil MacDonald was the special speaker and she spoke on "The Life of Christ."

NIAGARA PRESBYTERIAL — Knox Church, *St. Catharines*, lost two very faithful W.M.S. workers in April in the passing of Mrs. John Graham and Miss Minnie Tasker. Mrs. Graham was Secretary of the Auxiliary for many years and was given an Honorary Membership over a year ago. Miss Tasker was a Life Member and keenly interested in the missionary cause of the church.

TORONTO AND KINGSTON

MRS. C. A. MCGIBBON
70 GLEN MANOR DR.,
TORONTO 8, ONTARIO
PRESS SECRETARY

BARRIE PRESBYTERIAL—The Evening Auxiliary of Knox Church, *Midland,* held its Thank-Offering meeting, with Mrs. Nicolls presiding. The opening devotions were led by the various members of the Society. Mrs. A. C. Stewart introduced the speaker of the evening, Mrs. J. D. C. Jack, the President of Barrie Presbyterial, from Stayner. Section four of the Presbyterial was well represented by visitors from Penetanguishene, Elmvale, Port McNicoll, Victoria Harbour and Coldwater.

Elmvale suffered a severe loss in the death of a devoted Life Member, Mrs. C. Bell. Mrs. Bell was the mother of Rev. John Bell, Finch; who with another son and grandchildren, mourn deeply the loss of a dearly loved mother.

The annual Thank-Offering of the Women's Missionary Society of *Elmvale* Presbyterian Church was held in Elmvale. The President Mrs. A. C. McAuley, presiding. The speaker was Mrs. A. S. Curr, President of Toronto and Kingston Synodical Society, who was introduced by Mrs. E. J. McClung, Presbyterial Literature Secretary. Visitors were present from Stayner, Penetanguishene, Midland, Port McNicoll, Victoria Harbour, Hillsdale and Crossland.

EAST TORONTO PRESBYTERIAL—The Anna Cooper Auxiliary W.M.S. of *Willowdale* Presbyterian Church, the C.G.I.T., the Explorers and their parents enjoyed a very inspirational Thanksgiving Service, with Mrs. J. A. Butcher presiding. Mrs. D. L. Miller, secretary of Girls' Organization Department was guest speaker. The newly formed Explorer's Group under the leadership of Misses June McKee and Jane Camsell, became affiliated with the W.M.S. in an impressive candle lighting ceremony. The C.G.I.T.

became re-affiliated at the same time. The meeting was closed with prayer.

Mrs. G. K. Archer was the speaker at Calvin Presbyterian Women's Missionary Society, *Toronto,* giving a résumé of Mission work done by the Presbyterian Church throughout the world. Mrs. A. Roberts presided with Mrs. J. Ferguson taking the Devotions.

WEST TORONTO PRESBYTERIAL — The Spring Luncheon of the Afternoon W.M.S. Runnymede, *Toronto,* was held in the Church Hall, under its new name, "Mary Weatherall" with Mrs. T. Parton presiding. A letter from Mrs. Mary Weatherall was read by the secretary, Mrs. H. Talbot, expressing her appreciation for the honour we had given her, her husband Rev. B. B. Weatherall having been first minister of the church. An illustrated lecture of the work of Yonge Street Mission was given by Mr. Andrew Chisholm. The symbol of the Mission being "Rescue the Perishing," many attend this mission who are in need, receive food, clothing and most important, spiritual guidance. A great many have become Christian and later have taken an active part in extending the Kingdom of Christ. The objective of the Mission is not to become a church but to keep the gospel pre-eminent.

Two meetings have highlighted *Humber Heights* W.M.S. this Spring. In March Mrs. Thos Joyce, founder of the Auxiliary, was honoured for her work and genuine missionary zeal with the first Life Membership to be given in the group. Miss Maude Crammond from West Toronto Presbyterial Executive brought a devotional message and spoke on "Home Helpers."

At the April Thank-Offering meeting, Mrs. A. E. Stacey, District Vice-President gave inspiration to all with an "Easter Hilltop Experience." She later spoke on Stewardship. Dr. W. J. Gallagher, General Secretary of the Canadian Council of Churches, gave the address on "The Changing Pattern of Missions" based on the political and social changes among those "Reaching for Life." The C.G.I.T. dramatized the Easter scripture in a fine manner.

MONTREAL AND OTTAWA

MRS. H. R. ROBERTS
580 KIRKWOOD AVE.,
MONTREAL, QUEBEC
PRESS SECRETARY

MONTREAL PRESBYTERIAL — The W.M.S. of Knox Crescent and Kensington Church of *Montreal* had a family night on May 7th. About 100 were present for supper, including Seniors, the Evening Auxiliary, the C.G.I.T., Explorers and Mission Band members.

The meeting was chaired by Miss Barbara J. Dougherty, President of the Evening Auxiliary, and at the head table besides Dr. MacKay, the

Minister, and the Rev. Adam Thomson, his assistant, there were the leaders of the various branches of the family circle. Mrs. J. W. Dougherty, a past President of the Quebec Provincial Board, and one to whom the W.M.S. is very dear, reached back in memory to give the younger members an example of deaconess work well done in the person of the late Miss Bessie L. Kirkwood, who had served in Knox Crescent Church for many years and the members of whose Bible class had formed the first Young Women's Group in that church in 1919. A beautiful floral tribute was presented in Miss Kirkwood's memory. Present also was Mrs. R. D. Smith, who had been the one to form the first Young Women's Group in Kensington Church in 1933. After the three young groups had risen and given their mottoes, the gathering went to the Upper Hall where Mr. Thomson taught the family a new chorus. This was followed by a delightful programme by the young members, showing the excellent leadership they have in Mrs. Christensen, Mrs. Hincke, Mrs. Steward and Mrs. Thomas.

Mrs. J. H. Greig and Mrs. Clifton J. MacKay had charge of the presentation of seals and Junior Membership. Margaret Anne Stewart, Karen Hincke and Judy Ann Norton received the Mission Band Pin and Junior Membership certificate. Seals were presented to Eloise Christensen, Valerie Cerini, Janice Flook and Evelyn Russell.

Dr. MacKay, the speaker of the evening, before pronouncing the benediction, gave credit to Miss Jean Brown for her brilliant idea of a family supper meeting and expressed the feeling of all present that such family gatherings should be more frequent.

ANSWERS TO QUIZ FROM PAGE 39

Bible References,

1. Timothy 1:2; II Timothy 1:5, 3:15; Acts 16:13.
2. Acts 12:11-17.
3. Acts 9; 13:9
4. Genesis 37-47
5. I Samuel 16:1-13; II Samuel 3:1
6. I Samuel 1:9-28; 2:19

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The Glad Tidings

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THE GLAD TIDINGS

VOL. XXXII TORONTO, SEPTEMBER, 1956 No. 8

EDITORIAL

by L. Jean Black

IT IS ALWAYS a startling experience to be faced with the narrowness of the frontiers of one's own mind.

This is the experience which confronts the newcomer to the Mission Board of our Church and to the inter-church missionary councils and conferences.

Most of us who have been raised within the life of the Church and the various W.M.S. organizations feel relatively well-informed about missions in general. Missions? Yes, we know what that means—being a part of the Church of Jesus Christ, reaching out through the world to those who do not know Him as Saviour and Lord. It means sending teachers and doctors and nurses and evangelists to certain overseas fields where our Church has established work. It means a budget allocation, and study books, and pictures and letters from our mission staff abroad.

All this is true, but it is not enough. This concept of "missions" as the work of our Presbyterian Church in sending missionaries overseas to evangelize heathen lands is not large enough. The frontiers of our minds must be pushed back to make room for some understanding of the depth and scope of what it means to be the Church in the world today.

This may be a painful and startling experience. But our mission boards are wrestling with gigantic problems and changing concepts in these days, and we must be prepared to follow and support them in new concerns and kinds of service.

We are living in the midst of a world revolution which is absolutely unprecedented in human history. Communism is only a part of this, not its cause—it is only one force which is seeking to understand and direct this revolution. It has been termed "the revolt of the disinherited." Vast nations and continents have become aware of the wealth and technology of the

West, and have begun to demand the recognition and responsibility which they feel is every man's due. The Church has shared in the shake-up of this revolution by its very preaching of the equality of all men before God, and now it finds itself involved in the tremendous reverberations of the revolution.

What does it mean to be a mission in a land just emerging as a nation, shaking off the influences of western domination? What is the role of the "mother" church in the midst of an increasingly autonomous younger church? These are the questions being debated in the councils of the churches in these days.

How can we find the meaning of mission in terms of the movements of history in our day? What is the true meaning of evangelism within the world mission of the Church? Our boards are wrestling earnestly with many problems of this kind. Can an Asian or African become a Christian without withdrawing from the heathen community? Can he live as an individual if he does withdraw? What does it mean for Christianity to become really rooted in the cultural soil of a nation? Will new forms of worship and Christian expression emerge?

As the representatives of the various mission boards and executives meet in consultation to study such problems as these, through the Department of Overseas Missions of the Canadian Council of Churches, our fellowship in Christ becomes evident. Here the total overseas outreach of the Canadian Church is studied, and insights and experiences are shared. The vast panorama of our common task is spread before us in all its complexity.

Yes, the frontiers must be pushed back. Across the wide continents a restive and even hostile world confronts the Church. The message of the Gospel must be sounded in all its depth and richness to meet the deep needs and questionings of men and women. The extent of the task is almost overwhelming, but our confidence is in the power of God, and in the "breadth and length and height and depth" of the love of Christ, which is sufficient for all the unchallenged frontiers of the world.

MISS JEAN BLACK, B.A.

AS HAS BEEN indicated previously in our magazine, Miss Jean Black is a graduate of Victoria College, University of Toronto, and of the Missionary and Deaconess Training School. She was appointed by the General Board of Missions at its meeting in March, 1956, as Assistant to the Secretary for Missionary Education and took up her duties on June 1st of this year.

THE MODERATOR 1956

THE REVEREND FINLAY Gordon Stewart D.D. was elected Moderator of the 82nd General Assembly of The Presbyterian Church in Canada. He has had two pastoral charges—Drummond Hill, Niagara Falls, and St. Andrew's Kitchener. During the war he served as a chaplain overseas.

Perhaps his most notable contribution to the whole Church has been his work as Convener of the Committee on Recruitment for Full-Time Service. Believing that students are the best recruiting officers, he organized the college choirs whose members have lived in homes where there have been teen-age boys. To help meet the financial needs of the students he has recruited, he organized the National Student Assistance Fund which has already expended upwards of $11,000.00 to help needy students proceeding to the ministry.

Mrs. Stewart is a very charming helpmate. Her quiet friendliness will mean much to her husband as he enters upon a year of great activity on behalf of the Church. In their family are two boys and two girls.

Korean Church in Japan Faces Its Situation

by REV. IN HA LEE

OUR CHURCH in Japan is facing a most keen and pressing problem, namely the communist problem.

The Koreans in Japan number more than six hundred thousand in a total population of 90 million on the four main islands of Japan. How did so many Koreans come to Japan? And why?

Japan ruled Korea as a colony from 1910 until the end of the second world war. During this period many of the Koreans had come to Japan as labourers, working for meager wages. By authority of the Japanese army during world war II, many Koreans were conscripted and brought to Japan as labourers in the mines and plants. Some of the Christians said that this was a Babylonian exile in the modern age. Quite a number of Korean students crossed the strait and went to Japan for study because the colonial policy of Japan did not give equal opportunity for education to all.

At the end of the war the Korean population in Japan had reached about two million. However, many of them returned to their homeland, with the exception of about six hundred thousand who remained in Japan.

Politically, the Korean minority is strongly communist in sympathy. This can be explained by the fact that after the war most of the Koreans found it very difficult to live.

All the Koreans in Japan do not have Japanese citizenship, but remain as foreigners. More than ten years have passed since the end of the war, but no treaty has been made between the Korean government and the Japanese, so the status of the Koreans is not yet settled. The Japanese call Koreans the third nationals—they do not belong either to Japan or Korea.

After the second world war there was a great deal of unemployment among the Koreans in Japan, more than among the Japanese. The Koreans are not able to obtain regular jobs because they are foreigners. Because this draws a sharp line between the Japanese and the Koreans, the feelings of the Koreans have become more nationalistic.

The Korean communists make much of this situation, drawing particular attention to it in their propaganda; this appeals to the Koreans. Communism is a missionary religion and the communists have adopted the Christian method of evangelism to propagate their faith. Immediately after the war the communist agencies sought to organize the Korean people in Japan through their propaganda machine, "The Korean People's League." They sent many teams of educated leaders, two or three to a team, to every city and town where there are Koreans. Today, as a result of this, it is estimated that over 75% of the Koreans in Japan sympathize with the communist government in North Korea. They have their own high schools and training schools for leaders. They are also conducting a campaign to build a communist Korean college in Tokyo.

This, then, is the situation in which we preach the Gospel today. Our evangelistic meetings are sometimes disturbed by these communist sympathizers and we find that they forbid their children to come to Sunday School. In spite of all difficulties the Gospel of Jesus Christ is marching with the Church into the situation.

Because at the end of world war II in 1945 most of the Korean Christians had returned to Korea, the church in Japan started from almost nothing, utterly lacking in leadership and church buildings, of which all but three had been destroyed.

However, at the tenth General Assembly in 1955 reports were given of the steady progress of the church, of the training for leadership and of the reconstruction of church buildings. At the Assembly our church remembered with thanksgiving the efforts of the missionaries and the help of The Presbyterian Church in Canada.

The first remarkable achievement in the development of our church is that during last year eight churches became financially independent of the Mission. You must understand that this is a tremendous achievement because of the economic difficulties faced by the Koreans in Japan. This means that the church has come to know that they must take responsibility, in the full sense of the word, to preach the Gospel. As a matter of fact, some of these churches are helping by carrying on evangelistic work in the surrounding districts. This means that the missionaries can concentrate on the opening of new work in very needy areas in Japan as yet unpenetrated by the outreach of the church.

The second achievement is that our church decided to apply for membership in the National Council of Churches of Japan. As I told you, there is a sharp division between the Koreans and the Japanese, and when Dr. Johnson visited us last year he worried about this situation and suggested that the Korean Church join the National Council. This was not easy because there were many problems between the Japanese Churches and the Koreans. After long discussion and prayer, we decided to join the Council because we believe that Christians have the responsibility of reconciliation. We should be ashamed of the lack of fellowship with the Japanese Christians. The Kor-

(Continued on page 36)

MISS MARY WHALE, B.A., EXECUTIVE DIRECTOR (DESIGNATE) OF OVERSEAS MISSIONS, VISITS OVERSEAS FIELDS

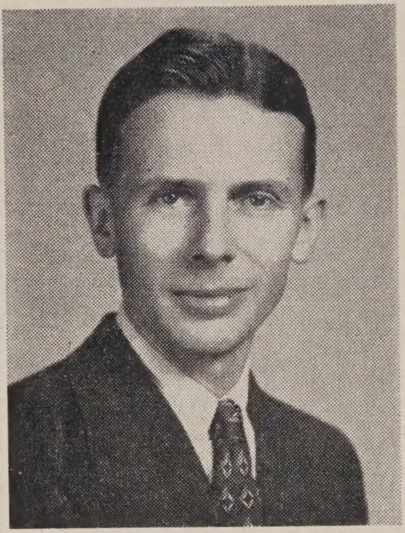
MISS WHALE LEAVES again for India on September 26th for a revisit of two months. Miss Whale's visit to India this year is occasioned by the necessity for further consultation and advice in the matter of the new Advisory Board of the Helen MacDonald School at Jhansi. The next two years will be extremely important and determinative in relation to the whole future policy for the Girls' School at Jhansi. Council Executive agreed that it was necessary, both from the point of view of our Executive's administrative responsibility and in the interest of the relationship of the Girls' School to the Church in India and the community from which the students are drawn.

While in India Miss Whale will also give some time to the Bhil field, primarily in consulting with Council and the India Presbytery about the future of our educational work there.

After completing her visit in India, Miss Whale will proceed to Taiwan, arriving there about December 1st. This visit will be in the nature of Miss Whale's first visit to India, the procuring of information and getting to know the field and staff in preparation for her executive duties in the field of our overseas work. From Taiwan she will continue to Japan and spend two or three weeks with the Korean Church there.

We solicit for Miss Whale the thoughts and prayers of our women. In this day of political strain and uncertainty for anyone from the Western world to visit profitably an Asian country is not an easy task. Not only is Miss Whale concerned about making contacts with the people of the countries to which she goes, but she is anxious that those contacts may issue in continued good relationships between them and us and will enable her to gain such insights as will assist her in her administrative responsibilities upon her return some time in March, 1957.

REV. R. B. TILLMAN, B.A., B.D.



REV. R. B. TILLMAN took up his duties as Secretary of the Department of Overseas Missions, Canadian Council of Churches, the early part of May. A minister of the United Church of Canada, he was educated at the University of Alberta and St. Stephen's College. For two years he was Secretary of the Student Christian Movement in the University of British Columbia and then spent three years with Student World Relief in Europe. Following this, Mr. Tillman was on the staff of the World Council of Churches in Geneva for six years.

KOREAN CHURCH JUBILEE

by (Mrs. Arthur W.) Maydee F, Pae

MISS L. K. PELTON

THIS YEAR, 1956, marks the fiftieth birthday of the Korean Church in Japan. For over thirty years our Society has had a distinct stake in this church and we rejoice with them in their celebration.

Early in the year an invitation came from the Moderator of this church to Miss Laura K. Pelton, the Director of Overseas Missions, asking her to participate with them in their celebration and to address a series of meetings through the church. Accompanying the Moderator's invitation was an expression of appreciation of what the Women's Missionary Society had done for the Korean Church and the hope that Council Executive would make it possible for Miss Pelton to accept their invitation.

Miss Pelton will leave, therefore, on September 24th, 1956, for Japan, where she will spend the month of October.

DEPARTMENT OF OVERSEAS MISSIONS ANNUAL MISSIONARY CONFERENCE

by LOUISE A. REITH

EVERY YEAR the Department of Overseas Missions of the Canadian Council of Churches brings together representatives of Canadian Churches that they may be reminded of the purpose for which the Church was established; hear of the outreach of the Church to other lands; and consider how they may cooperate in making Christ known to the world.

This year the conference was held in Montreal. Its theme, "Calling the Church to its World Mission Today", was presented in a variety of ways. Through addresses and panel discussions the "Mission" in Latin America, in India, in the Far East and in Africa was given as it appears today. Then those present, who had listened to the panel or lecture, were given opportunity to discuss each mission and to ask questions to further clarify the situation and the part the home churches must take in that mission.

In every case the presentations were made by people who know the situations about which they spoke, either because they had visited the countries and had seen the Church in action there, or because they themselves belonged to the country of which they spoke, as did Mrs. V. E. Devadutt and Mr. Maqbul Caleb of India, Rev. Makio Norisue of Japan, and Rev. In Ha Lee of the Koreans in Japan.

The continuing need for adequately trained missionaries to assist the indigenous churches in the training of leaders and to work with the churches of the various lands was emphasized, as was the need for cooperation between Home Boards that the best use might be made of available personnel and the most effective work accomplished. The need to "think of the way of the Master in calling and training people" and of applying it to our own situation was emphasized by Dr. C. W. Ranson of the International Missionary Council.

The effectiveness of the cooperative work being carried on in the fields of medical and theological training has been proven and the need for increasingly working in cooperation was indicated.

It was good for those who had the privilege of attending this conference to think not only of the Mission to which the Church is called today but to be reminded of the real reason for Missions. This was presented most clearly and convincingly by Dean J. S. Thomson of McGill in three lectures — "The Missionary God", "The Mission of Christ", and "The Missionary Spir-

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IMPRESSIONS OF THE DEPARTMENT OF OVERSEAS MISSIONS CONFERENCE

by (MRS. ROLAND) HELEN M. KENNEDY

IT WAS AN exhilarating experience to have been a delegate to the meeting in Montreal of the Department of Overseas Missions of the Canadian Council of Churches, representing as it does nineteen different Boards of Missionary Organizations. All the discussions and addresses kept the theme of the meetings "Calling the Church to its World Mission *Today*" constantly and insistently before us. I underline *today* because that, to me, is the vital message we must bring back to those we represent.

The opportunity for our missions is as great as it ever was but our approach must be that of today's need. We have sent our missionaries to preach the brotherhood of man in Christ Jesus and now we must live up to our preaching, here and abroad, and give of our knowledge and training, not as superior beings, but as colleagues and fellow travellers.

We have enjoyed the fruits of Christianity for centuries and now must assist the newly awakened peoples who are trying to do in decades what it has taken centuries for us to accomplish. Christianity has promoted the awakening, and although these countries are rich in their own cultures, Christian values are needed desperately if they are to attain true freedom and dignity as nations.

The younger Churches assume more and more responsibility in the evangelization of their own and other kindred lands. In this great task, they discover many different fields of service which can be served best by the skills of workers from other lands and so they ask more and more of our representatives to come and serve as their colleagues in this task.

It was stressed so many times by those present who had come from the East that "we need missionaries but we want real Christians" that ever since the meetings I have been greatly concerned about our Christian witness and its sincerity. It seems to me urgent that we be sincere enough in our belief to readjust our attitudes, our methods and our personal actions, wherever we may live, to the new developments everywhere.

Mrs. Devadutt of India, in her address, stated, that Christianity in India had suffered a setback since Hiroshima and the cruel racial discrimination rampant in South Africa. However, she said that areas once closed are now open and Premier Nehru lends his support to Christian missions.

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PRAYER

OUR LOVING HEAVENLY FATHER, humbly we approach Thee at this time, through Jesus Christ Thy Son, realizing that we have no virtue within ourselves to ask anything of Thee, but claiming Thy promise that Thou wilt grant our requests for all things pleasing unto Thee and needful unto us.

We give Thee thanks that Thy guiding hand has brought us to another season of service, and we pray that as Thou hast granted us renewal of physical and mental energy, so wilt Thou rekindle the fires of devotion within us, that we may prove ourselves more worthy of Thy love. We confess that we have failed Thee many times during the summer days, and we beseech Thy forgiveness, Dear Lord. Cleanse us from the guilt of sin, and help us to enter Thy service, striving ever to do Thy will.

We ask Thy blessing on all institutions of learning as they re-open their doors for another term. May teachers, everywhere, be deeply conscious that the fear of the Lord is the beginning of knowledge. Teach them to mold the lives of our young into vessels of usefulness, that they may become followers of Thee, and servants of one another.

Our Father, we thank Thee for the promise of a goodly harvest. Thou hast given us a beautiful land to enjoy its fruits, and as Thou dost feed our natural bodies, teach us to be ever mindful to seek the spiritual food of Thy blessed word. Grant us grace to use Thy bountiful gifts to Thy glory and the relief of those in need.

Merciful God, we pray for all whose needs cry out to Thee and to us—, the sick, the sad and troubled, and those in whose hearts faith burns low, and hope grows dim. Wilt Thou lead all such with cords of compassion, that Thy peace may possess their hearts.

We pray for Thy Church, O Lord. Purify the hearts of those who minister in Holy things; let Thy love and zeal rest on her missionaries, and hasten the day when all nations may be gathered unto Thee. Pour out Thy spirit on her members that, into whatsoever service Thou dost call them, they may ever be ready to make new ventures of faith for Jesus Christ our Saviour.

These things we ask, Our Father, in the name of that same Jesus, who ever liveth and maketh intercession for us.

AMEN.

Summer Appointments

by FRIEDA E. MATTHEWS

THIS SUMMER, as in past years, student deaconesses were appointed to serve on our National staff, from the beginning of May until mid-September.

Much valuable work is done by these students and we know, too, that the experience which they gain is invaluable to them. Five of the students and one graduate deaconess were appointed to work on missionary vans, one to Chinese work, and one to port work.

Miss Hazell Davis, second year student, was appointed to work among the Chinese in Vancouver and Victoria. She assisted at the Vancouver church until the end of June, going to Victoria for July and August where she attended Glintz Lake Camp and also assisted at the Vacation Bible Schools. Before returning to Toronto in September Miss Davis spent two weeks in Vancouver participating in group work and in home visitation.

Miss Lois Stewart and Miss Susan Gibson have been in charge of the Rocky Mountain House Van in the Presbytery of Red Deer. During May and June one half hour per week of instruction was given in ten day schools. Visits were made in homes and plans were made for nine Vacation Bible Schools. Miss Stewart was director and Miss Gibson a leader at the Senior Girls' Camp at Sylvan Lake, near Red Deer.

In the northern part of the province, in the Peace River area, Miss Fern Birtch, graduate deaconess and Miss Mavis Miller were located. May, June and a part of July were spent in Wanham, Blueberry Mountain, Belloy, Grande Prairie and Fort St. John. From Fort St. John in mid-July they drove to Whitehorse to conduct Vacation Bible Schools. On their return they visited five maintenance camps where Vacation Bible Schools were held.

Miss Lois Dove and Miss Barbara Woodruff have been using the third missionary van in the Presbytery of Prince Albert. They have had a busy summer with varied activities. They visited in congregations making plans for Vacation Bible Schools, which they later directed in July and August, attended W.M.S. Sectional meetings, conducted church services, attended Summer School in Saskatoon and in July directed the Junior Girls' Camp at Christopher Lake. Visits were made in homes; encouragement was given to many in isolated places.

At the ports of Montreal and

Continued on next page

Designation of Miss Flora Whiteford

ON MAY 4TH in Knox Church, Toronto an impressive service was conducted by the Presbytery of East Toronto. It was the occasion of the designation of Miss Flora Whiteford, graduate deaconess, under appointment by the Women's Missionary Society (W.D.) to the Presbytery of Victoria, British Columbia.

The service was conducted and the sermon preached by the Moderator of East Toronto Presbytery, the Rev. Donald MacMillan M.A. The scripture lesson was read by the Rev. J. M. Laird and prayers were offered by Dr. William Fitch of Knox Church.

On behalf of Mrs. G. D. Ralston, Principal of the Missionary and Deaconess Training School, who was on tour with the Westminster House Choir, the deaconess pin was presented by Miss Frieda Matthews. Mrs. W. A. Adamson, president of the Women's Missionary Society (W.D.) in the name of the society, presented a Bible to Miss Whiteford.

Miss Whiteford began her duties in Victoria Presbytery in June. We wish her every success in her new undertaking.

"PRAYER"

Heavenly Father, in all our desires, may we covet earnestly the best gifts, which the world can neither give nor take away, peace of heart and joy of Thy salvation, such gifts that "None but His loved ones know." Through Jesus Christ our Lord. Amen.

SUMMER APPOINTMENTS *(Continued from page 11)*

Quebec Miss Martine van Beek gave her assistance to the Director of Immigration and to Miss Hilda Blackwell, port receptionist. Miss van Beek came to Canada from Holland a few years ago and because of her knowledge of the Dutch language she has been of great help. In July Miss van Beek was a leader at a Girls' camp at Lancaster.

As these young women return to their studies our thoughts and our prayers will be with them.

What is My Task?

THE STEWARDSHIP OF MIND

by PROFESSOR A. L. FARRIS, M.A., M.Th.,
KNOX COLLEGE, TORONTO

DR. ROBERT MCCRACKEN of Riverside Church, New York, tells the story of a certain preacher who in a sermon remarked, "Few things, my friends, have done more harm in this world than thought—" then he added, although it seemed hardly necessary—"Don't my dear friends put me down as a thinker, put me down as a simple believer!"

This is clearly a false antithesis. What is more serious it is an express denial of the command of Christ who desires His followers to love God not only with heart and soul but also with MIND. To think and to think hard is an urgent evangelical necessity. To believe the gospel does not involve us in intellectual suicide, the kind Emily Dickinson suggests,

"Faith's a fine invention
For gentlemen who see
But microscopes are prudent
In an emergency."

But yet we Christians are not always above suspicion. We make much of the fact that the gospel is so simple that a child can understand it but we forget that it is also so profound that the greatest intellects cannot probe its depths.

Sometimes Christians who profess to take the writings of the Apostle Paul most seriously are guilty of misrepresenting him in a similar manner. Paul did say, in establishing his premise that God is only known where He chooses to make Himself known that "The world by wisdom knew not God." But He did not thereby say "Your rational powers must be left behind with your old sinful life." This same Paul also wrote, "Be not conformed to this world but be ye transformed by THE RENEWING OF YOUR MIND that ye may prove what is that good and acceptable and perfect will of God."

Faith in Christ is that which truly saves, that which delivers from sins and selfishness and death, but it is also that which constrains us as nothing else to put every faculty of our being at the service of Jesus Christ. Since mind is an integral part of our being it follows that we *cannot* be obedient Christians and flabby undisciplined thinkers. We cannot justify ourselves in remaining infants drinking in the sincere milk of the word. For mature Christians there is strong meat and strong meat means loving God with our minds.

But how can I love God with my mind?

If I have opportunity to study in University it will mean simply that my knowledge of the Christian

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BRIEF OF THE

Women's Inter-Church Council of Canada

to

The Royal Commission on Broadcasting

THIS BRIEF WAS PREPARED by the Publicity Committee of the Women's Inter-Church Council of Canada under the chairmanship of Mrs. George Laidler, comment and suggestions having been sought from the other members of the Council. It was presented to the Commission (popularly known as the Fowler Commission) on June 9th by Mrs. P. K. Hambly, President of the W.I.C.C. and Mrs. J. L. Halpenny, a member of the Publicity Committee substituting for Mrs. Laidler.

The brief from a group representing, as the W.I.C.C. does, the women members of eight Protestant Communions in Canada received a favorable and thoughtful consideration by the Commission in an interview lasting forty minutes.

It is, so far, the only brief to be presented by a women's group, but as copies of it have been requested by other women's groups, e.g., the Canadian Association of Consumers, it is hoped that this example will be followed and that women may have some influence in moulding the policy of broadcasting in Canada.

THE SUBJECT OF RADIO and Television Broadcasting is of supreme importance to the women of Canada for three reasons:

1. As homemakers we have opportunity for many day-time hours of viewing and listening while husbands and children are at work or school.
2. As mothers, we are vitally concerned with anything that contributes to the entertainment or education of our children.
3. In view of the fact that one billion dollars of tax-payers' money has already been invested in television stations, equipment and sets, and that the value of radio sets in use amounts to about $200,000,000.00, we, as guardians of the household budgets, are anxious that we receive the best possible value for this huge investment.

The Women's Inter-Church Council of Canada represents the women of all the major Protestant denominations, its members being elected annually by their respective boards. At present membership is made up of Anglicans, Baptists,

One billion dollars of taxpayers' money has already been invested in television stations.

Presbyterians, United Church, Lutherans, Church of Christ Disciples, Friends and the Salvation Army, therefore, we represent many hundreds of thousands of women in all parts of Canada and in all walks of life.

As members of a Christian society and more particularly as members of the Christian Church, we believe that whatever affects man affects him mentally, morally and spiritually, or in other words, we believe that whatever man sees, hears or does affects him ultimately in every part of his being. In view of the many thousands of hours spent by so many thousands of people in viewing and listening to Television and Radio, and in view of the millions of dollars spent on this medium, what is offered for consumption over the air waves is of great concern to us.

We fully realize that it is not possible to please everybody, but in the mind of the Council the following points are of the utmost importance:

1. Assurance should be given that nothing will be broadcast at any time that might be morally or spiritually degrading.
2. Programmes depicting crime in any form, even detective stories, should be broadcast at an hour when children will be least likely to hear them. Much juvenile delinquency has been traced to the influence of such broadcasts, and many children suffer from hor-

Continued on next page

rible nightmares after witnessing this type of programme just before bedtime.

3. In keeping with the purpose of the day, *ALL* Sunday programmes should be as free from advertising as possible, the name of the sponsoring firm being mentioned at the beginning and at the end of the programme only. This would be much appreciated by the women of Canada (who do 80% of the buying!)
4. All advertising should be fair and in good taste, and should be given as an adjunct to a programme rather than as a programme highlight. Women are emphatic that overdone advertising irritates rather than convinces and mars an otherwise good programme.
5. There should be more programmes representing Canadian life, past and present, in all its aspects, national, industrial and cultural. Valuable also would be programmes concerned with the great world movements such as the Red Cross, UNESCO, etc.
6. There is a need for programmes which would provide opportunity for Canadian women to impart to each other something of the various cultures which go to make up our composite nation, thereby promoting a more sympathetic understanding throughout the Dominion.
7. It is very desirable that there should be more programmes whose underlying principles uphold the conceptions of wholesome family life; of co-operation rather than self-interest, of honesty rather than deceit, of amity rather than hatred.

The Women's Inter-Church Council wish to record their commendations of many C.B.C. features, notably — World Church News, Morning Devotions, Sunday School of the Air, the School Broadcasts, Citizen's Forum, many C.B.C. Wednesday Nights, the noon Farm Broadcast with its wholesome Craig Family, the dramatization of good books, News Round-Ups and United Nations on the Record, Music, especially the orchestras and choirs from various parts of Canada and from ethnic groups (e.g., Songs of My People), and many others.

The Council further commends the C.B.C. for some fine children's Broadcasts now included on both television and radio. There is, however, an absence of broadcasts with religious education emphasis, and we trust that, before too long, programmes will be considered which contain spiritual values for growing children.

The Council also thanks the C.B.C. sincerely for its courtesy in arranging for an annual network broadcast on the day preceding the Women's World Day of Prayer; at the same time it expresses the hope that a similar courtesy may be presently extended to include an annual period on television.

Christian Literature Report Given to Council

by (Mrs. Arthur J.) Leeta McCully Cherry

STRESSING the urgent need for endless quantities of good Christian literature throughout the world to combat the floods of Communist literature which closely follow all Literacy Campaigns, the Christian Literature Secretary reported to the Annual Council Meeting, stating that in 1955 a total amount of $12, 414.45 was sent out through our regular W.M.S. Grants, plus the many Special Gifts and Legacies which came in for this special purpose from interested friends and individual groups. All over the world, as well as right here in Canada, this money has provided Christian reading of every type, for old and young alike, in hundreds of different languages and dialects, pointing the way to Christ, and interpreting the Christian way of life and living to many thousands who otherwise would know it not.

Japan, Korea, India, British Guiana, Africa, Formosa, Latin America — into all of these our grants have gone. We have helped also to support Christian magazines in Mexico, Argentina, Egypt, India and Pakistan; to send Christian literature in their own language to the thousands of Chinese refugees scattered everywhere throughout the world; to publish Christian literature in their own tongues for the Protestant Hungarians, Ukrainians, Kuban Cossacks, Italians and French in Canada.

Pointing out the vast opportunities and responsibilities, and the constantly-growing need, for this Christian literature for the many New Canadian Groups in Canada, Mrs. Cherry emphasized the fact that 1,200,000 Europeans have come to Canada since the war, of all races, backgrounds and trends of thought. According to recent figures, one out of every fifteen Canadians is now a New Canadian, and this percentage increases year by year. In Toronto alone, 300,000 New Canadians speak some twenty-five different languages, many of them reading only their own language periodicals. Forty-eight of these are printed in Toronto — sixteen known to be Communist, published in ten different languages and having a circulation of over 100,000. These newcomers are all literally bombarded with Communist propaganda of the most insidious and clever influence.

What are we doing to offset it; to help them to understand our democratic ideals; to become the valuable Christian Canadians our country needs and welcomes? The answer to that rests largely in the kind and quantity of Christian literature provided for them to read in the languages they know and understand. As W.M.S. workers and thinking members of the Christian Church, would you say that we are providing all we could and should?

WORLD COUNCIL SUMMER MEETINGS BEGIN

MORE THAN 250 church men and women — clergy and lay — from many parts of the world are taking part in committee meetings of the World Council of Churches, at Herrenalb, Germany, in the Black Forest, from July 15th to July 25th. Many of the committees will review the work done by various divisions and departments of the Council in preparation for the World Council of Churches Central Committee meeting near Matrahaza, Hungary, from July 28th to August 5th.

Prominent among the meetings at Herrenalb will be the tenth anniversary observance of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council. The CCIA Executive Committee will meet from July 22nd to July 25th. It will consider such concerns as international peace, human rights and religious liberty, and economic and social development.

The Executive Committee of the World Council of Churches will meet in Vienna, Austria, from July 26th to July 27th, at Rittensaal, Herrengasse 13. The meeting of the 90-member Central Committee begins at Galyateto near Matrahaza, Hungary, on the evening of July 28th.

World Council of Churches officials announce that in addition to the member churches represented on the Central Committee, it is expected that there will be representatives from other member churches such as the Hungarian Lutheran Church in Rumania, the Evangelical Church of the Augsburg Confession in Silesia (Czechoslovakia), the Reformed Church of Rumania, the Evangelical Church of the Augsburg Confession in Poland, the Reformed Church in Slovakia, and the Church of China — Anglican.

Official representation at the meetings of the World Council in Hungary, including consultants and staff, is 147. Main themes for the Central Committee meeting are "Proselytism and Religious Liberty" and "The Churches and the Buildings of a Responsible International Order."

Ecumenical Press—July 20th, 1956.

Rev. E. H. Johnson, B.Sc., M.Th., D.D., attended the Herrenalb meeting at the request of the W.C.C.-I.M.C. Study Committee.

Karen Folk Lore In Burma And Thailand

by GENEVIEVE SHARP SOWARDS

Mrs. Sowards is a missionary to Burma of the American Baptist Church

IN THE LAND OF BURMA live a people different from the Burmese in language, customs, and religion, called the Karens (pronounced Kuh-wrens). They were primitive people with no written language till American Baptist missionaries reduced several of their dialects to writing in Burmese (or Mon) letters.

Early missionaries found among their folk lore, stories of Ywa, God, and a lost book of life. These they had chanted, for untold generations, in rhymed couplets in their musical, tonal language.

"Ywa created heaven and earth. Ywa created the sun, the moon, the stars. Ywa created man. Ywa created woman. Ywa said, 'In respect to my son and daughter, I love them. I will give them my great life.' He breathed into the nostrils of the two persons and they came to life and were real human beings.

"Ywa created again — food and drink. He created rice, water, fire, cows, elephants, birds.

"Creation was finished."

"To the first man and woman whom he had created, Ywa said, 'My son and daughter, I will make and give you a garden in which are seven kinds of trees, bearing seven different kinds of fruits. One is not good to eat; eat not of that fruit. If you eat of it, you will fall ill; and you will grow old; you will die. Once in seven days I will visit you.'"

This story of the "fall of man" has a distinct Karen flavor:

"The dragon Mu-kaw-li came and told the man Tha Nai and the woman E Nu that the forbidden fruit was the most delicious of all. If they ate it, they would be supernatural beings who would fly through the air and penetrate the earth. The woman E Nu listened to his words and finally ate some of the forbidden fruit and persuaded her husband to eat also.

"On the following day Ywa came and saw their disobedience and put a curse on them. They would have

(Continued on page 34)

Miss Teen-Ager

HERE COMES C.G.I.T.

by Miss Joan Large

LEADERS—

ONE EVENING in late August, Betty and Janet, two C.G.I.T. leaders were walking home together from Church. As the last rays of the setting sun were reflected in the western sky, they could catch the faint tang of wood-smoke in the air.

"Golly," said Janet, "this evening reminds me that autumn is nearly here."

"Oh dear," replied Betty, "don't mention that. Autumn means the opening of all Church groups again and an endless round of activities. I'm only now beginning to feel relaxed after last year's rush of C.G.I.T. meetings."

"I'm sorry you feel like that Betty," Janet interrupted, "I am eagerly looking forward to another year with my group. This summer I thought of several new ideas for making our projects more interesting. Our Bible study really did seem too much of an effort last year and I just had to push the girls to get it finished. That certainly wasn't the right spirit. Then, this autumn I would like to have several hikes and outdoor meetings. I think they could be very meaningful, especially to the girls who never got to camp. There are just endless possibilities before us this year!"

"Well, I wish I had your enthusiasm, Janet. To me, another year looks like one frantic rush from the Initiation Ceremony and preparation for the Vesper Service to the Annual Tea and the last mad dash to work in enough projects for a chevron."

"Do you know, Betty, you have spoken of a very real problem there; often I have felt the same way. I know my attitude showed no sense of the opportunities each activity presented for Christian growth. Recently I read a helpful article which I think might give you too a different outlook on C.G.I.T. activities. Come over to my home now and I will get it for you."

This is what Betty read:

"You have come to the beginning of a new year with your C.G.I.T. group. This re-organizing of the Church groups in the autumn is like an intersection in the road of life. Here you must decide which turn you shall take. Otherwise, you may become stuck on the same old road and fall into the same ruts again. There are several signposts to help

C.G.I.T. girls working on a project.

you decide which road to take in this new year.

"One signpost requests a re-examination of those chevron reports from last year and your own personal evaluation at the end of the spring season. You will probably notice many changes which should be made to bring your group up to the high standards of the C.G.I.T. programme; but how can you make these improvements? There are so many activities to work into the meetings!

"Quite often leaders have expressed this opinion. They felt 'run ragged' with preparations for that Community project, Affiliation Service or annual banquet. There were the numerous details and arrangements which had to be carried out just so properly that they could not trust the girls to share many of the responsibilities. The leaders began to dread these events and they became merely something else that *had* to be done, the sooner the better. The result of all this meant little energy left over for her daily work at the office, jagged nerves taken out on other members of the family and not least of all, being too tired for her best work with the group.

"Now with all due respect to the leaders who take their group so seriously, there is something that should not be thus in their attitude. Let them remember the last line in the C.G.I.T purpose, '*with His help* become the girl God would have me be.' This is a prominent signpost at the inter-section of the road. It is a common failing among many leaders to take too much responsibility on themselves. In their frantic efforts to have everything perfect as they see it, they forget to include Christ and to rely on His strength. He did not expect His early followers to carry on their task alone; but He promised the guidance and strength of His continuing Presence through the Holy Spirit. Often leaders need to be reminded that they are not carrying the whole work of the Kingdom of God on their own shoulders. It is His work and by His grace they are enabled to have a share in it. Through prayer and meditation they will discover how God may better use their time and energy as leaders of these girls, with their aim to become the kind of group God would have them be.

"With these thoughts in mind, now look back over the past year's activities. Are there any events which could be excluded? What about that 'Annual Tea'? It was *always* a custom in your Church, but it takes so much worry and outside work. Is it as important as something else which was neglected for lack of time? For instance, that Church project you completed in one meeting. That is not implying much about the importance of the Church, is it? The leader's attitude to what she considers most important and the amount of attention given it will unconsciously influence the girls. More time for that Church project would mean that it could include study and discussion of the meaning of the Church, its history, as well as a service project.

"You C.G.I.T. leaders can approach this new year with enthusiasm and a spirit of adventure for there are endless possibilities if you will go forward in Christ's strength, unafraid to follow a new road. May the signposts mentioned here help you decide which turn to take at this inter-section when September calls 'Here comes C.G.I.T.' "

GIRLS—

With memories of happy carefree summer days, September now beckons you to look forward to new experiences and responsibilities in the busy year ahead. There will be new studies at school, new friends and new opportunities for growth in your understanding of what it means to be a Christian girl. There will be many extra-curricular activities to call upon your time and energy and it will be impossible to participate in them all. This means that you must decide how you can best use your time among your particular interests.

Let us think especially of your C.G.I.T. group. Does it have an important place in your weekly schedule? If not, how can it become an activity in which you will be vitally interested? You will recall that your leader has spoken of the C.G.I.T. program as a means of helping you grow in a Christian way, physically, mentally and spiritually, and this should make it of special value in your life. However, this will not just happen because you belong to a C.G.I.T. group for the program has been planned to give *you girls* an opportunity to make your own decisions and to carry out responsibilities yourselves under the leader's guidance.

Perhaps you have complained in the past that your leader planned too much of the program and that it was just the same old routine every week. Well, did you ever suggest some project to your leader and really share your part in carrying it out? Most leaders would be delighted to have their girls show more initiative and enthusiasm in planning projects. Did you know that one of the main difficulties leaders mention is that their girls are hesitant about offering suggestions and unwilling to carry out responsibilities themselves?

At the beginning of this new year your leader may be puzzled about an opening project and would be glad to hear your ideas. One leader thought her girls might begin work on an indoor project to assist the Church School teachers, but some of the girls had another suggestion. They had recently seen some children from the local Orphanage and wondered if they could visit them. Immediately, other girls who loved the clear bright autumn days, suggested a picnic. This was eagerly agreed to by all and a Saturday afternoon was chosen for the special occasion. The Matron at the Orphanage thought it was a wonderful idea and she gladly assisted with the necessary arrangements. The girls with their leader planned outdoor games for various ages and an appropriate service of worship, as well as a picnic lunch for all.

This type of project may not be feasible for your particular community but you will probably be able to think of other interesting outdoor activities for September and October which would not be possible later in the year.

This is *your group*. What you gain from it will depend on the amount of effort and interest you share with the other girls. In this new year before you, why not resolve to gain the most from your C.G.I.T. meetings by taking a more active share in all the activities?

Boys and Girls!

Lîm Lâi-Hok of Formosa

by Leone How

"LÂI-HOK, it is time get up," called a voice from the kitchen. There was a faint "hng . . . " from the bedroom and the rustling of bedcovers.

Lâi-hok is a boy of ten. His name means "Come Fortune". He lives in the town of Tamsui, Formosa, with his parents, grandmother, big brother and big sister. The Lîm family are early risers and never let the sun shine on them in their sleep. Particularly grandmother who thinks it a disgrace for anything like that to happen.

Breakfast is a simple meal of rice gruel, bean-cake, peanuts and pickled vegetables. After breakfast everyone is ready to start the day.

Father Lîm owns a vegetable stand in the market and what a busy place this is in the mornings! People in Tamsui do not have refrigerators and very few have ice-boxes so groceries must be bought daily.

"How much is this cucumber, a kun (little more than a pound)?" asks someone, and "How much did you say this was?" from another. "This hoe-chhâi (cauliflower) is too expensive. Come down some and I will buy it." "No. I sell it much cheaper than anyone else," says father Lîm. And they go on bargaining until finally the seller sells it for less and the customer buys it for more than the price they had in mind. In Taiwan you bargain for almost everything.

Grandmother, at sixty-five, thinks she is very old, but she is never idle. She helps sweep the floor, wash the dishes, pickle vegetables, mend and patch clothes for the family. In the evenings she usually goes to visit old Mrs. Lee next door and they sit and chat and sip tea.

Mother Lîm cooks the meals, does the washing and the shopping every day. She goes down the street to do the washing at a community watertap. In towns and cities many have running water in the homes but many others do not and one tap must be shared by a number of families. Wells are more common in the villages or on the farms.

Mrs. Lee—"Look at the big washing I have! They say in America they use machines to do it. Think of that!"

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Books in Chains

"THERE," SAID BILL, as he placed the last of his beloved books on their new shelves. "Don't they look friendly? If only," he added with a rueful glance at the vacant spaces, "they were like chickens and would come home to roost!"

"Chain them," suggested Joan, with a laugh.

"Chain books! Whoever heard of such a thing?"

"I did. Our Sunday School teacher told us she had seen Bibles chained to reading desks in some old churches in England."

"Not only Bibles in churches," said Mother, "but often whole libraries in schools and universities in Europe were chained to their shelves in the Middle Ages, and even as late as the seventeenth century."

"How were the chains put on?" asked Bill, who always wanted to know how things were done.

"That was work for the coppersmith," put in Grandfather as he laid down his book on the table and raised its left cover. "The coppersmith took a narrow strip of flat brass and passed it round the front edge of this cover, leaving a loop in front of the top corner large enough to let in an iron ring an inch and a quarter across. To this ring a chain three of four feet long was attached. The coppersmith fastened the strip of brass to the cover with copper nails round the edge to protect the binding. On the free end of the chain was a larger ring. This he slipped, like a curtain ring, onto an iron bar above the shelves."

"But couldn't they be slipped off the rod the way Mother takes down the curtains?" asked Joan, who failed to see the use of chains if someone could make off with book, chain, and all.

"No, indeed," said Grandfather, "every rod was locked, and the key kept in a safe place. When a reader wished to consult a book, he took it down by pulling the chain. Then he placed it on the wide shelf that ran along the wall under the bookshelves. There he could sit and read it."

"Grandfather, may I have one of the books you have ready for the paper collection?"

"And what bright project is taking shape under those brown curls?" asked Grandfather.

"You'll see," promised Joan. "I am going to fasten a narrow strip of yellow paper to the front edge with thumb tacks, and make a chain with two rings, and show the girls in our class how books were chained."

"You must paint the title on the fore edge, Joan. Remember the chain was attached to the upper front corner of the cover, and so the book was placed back first on the shelf."

(Continued on page 40)

Have You Tried This in Your Group?

by MRS. J. D. C. JACK

IT ALL BEGAN over a year ago, when our minister was giving us a New Year's address at the first 1955 meeting of our Women's Missionary Society Auxiliary. He asked us—and our Welcome and Welfare Committee in particular—if we visited the women of the congregation.

"O yes!" replied one brave member. "We visit our members who are sick or shut in. And if anyone misses a meeting, we get in touch with her to remind her of the next meeting. We generally have callers appointed at each meeting to do this—two for the east end, two for the west end of town."

"But they are all members of your Auxiliary. What about the non-members, the new communicants, the newcomers, those outside your group? It seems to me you are spending all your time convincing the convinced!"

Harsh words these were, and yet somehow they remained in our minds. At the executive meeting a short time later, we seemed to hear them once more. Surely, we reasoned, in a congregation of 250 members, (approximately 170 families), surely there should be more than 31 women working actively together with 20 helping at home to spread the Gospel of Jesus Christ throughout and beyond our own church. Had we ever asked these non-members to join our crusade? Had we ever invited them to a meeting or a service? Had we ever told them about our children's and youth groups? Had we ever given them the opportunity to contribute their offerings to our treasury? The answer in each case was "no."

And so a committee of three was set up to draw up a list of the names of all the women in the church who were communicant members but who were neither members nor Home Helpers of our auxiliary. The Kirk Session loaned us their subscription list for the Every Home Plan of The Record. Much to our amazement—and shame—we found 96 names! There were 18 members of our group who were physically able to make visits and so we divided these into 9 pairs and gave each team a list of eleven names, grouped geographically. The three rural districts were given to drivers of cars. Beside each name there were three columns. For want of better words, the first was entitled "Status in Congregation" and revealed in what church organization, if any, the person was an active member. The second, named "Aim," contained either the words, "Active Member" or "Home Helper Member." If the lady to be visited had children of pre-school age, or equivalent dependents, or lacked means of transportation, or went to business in the afternoons, she was placed in the latter category. Otherwise, we hoped to gain an active member. The last column was entitled "Remarks" and this was to be filled in after the visit, stating the results of the call and any additional information which might prove helpful. A completed list might begin like this:

Name: **Mrs. A.**
Status in Congregation:
Member of L.A.
Teaches Sunday School.
Aim: **Home Helper.**
Remarks: **Accepted offering**
Box and subscription
to Glad Tidings.

The plan and the list of names were presented to the February meeting. A motion to undertake the project carried. Then the committee, anxious to ensure success, presented a skit portraying a model visit. The players were the three newest members, whom we did not think should be asked to go on a team because they joined the group so recently. Although unrehearsed, the skit was presented with enthusiasm and received with interest.

"All they talked about was the church!" commented an obliging member in an Irish whisper at the conclusion of the skit. We could have hugged her! That was exactly the point we were trying to get across. We were not going out to talk about the weather, or our children or television programmes. We were going out in the name of the Church and on behalf of its Women's Missionary Society. Until we received the answer to our quest, lesser matters could wait.

Along with its list, each team took recent copies of *"The Glad Tidings"* and mimeographed outlines of the year's programme. These were to be given out upon arrival. We were also equipped with offering boxes for those who wanted to assist us in this way. We decided we should be able to finish our calls in time for the April meeting. We were somewhat optimistic. The final returns were not in until three months had passed. But during those three months, in spite of snow storms and seasonal maladies, at least 83 calls were made. Only one team failed to hand in a report and we know that it did make some visits. The results were beyond our fondest hopes. We gained 9 active members and 35 Home Helpers. Not only was our membership thus enlarged but the visitors themselves felt a new sense of purpose. We realized a new oneness in Christ as we met and talked with other women about His Church and its work. Not all answered in the affirmative, but with very few exceptions, a warm welcome was received.

Nor was our work finished. In the Fall, we realized it would be impossible for our Home Helper Secretary, or even a committee, to revisit these new Home Helpers. And so, each team, armed with fresh supplies of "The Glad Tidings," revisited the homes where the little blue boxes had been left. Aside from the fact that our Home Helpers' contribution was tripled, this second visit was more satisfying than the first. The ice had been broken. Now we were calling on established friends.

Where shall we go from here? We have a few loose ends to be tidied up—that one list still unreturned, and a few names still to be revisited. Perhaps we should visit the Home Helpers of many years' standing and ask them if they would like to be active members now. One thing is sure. We have a heavy responsibility in keeping these new Home Helpers in constant touch with all the phases of our work, and in presenting each month to all our active members, in a vivid and interesting way, the exciting challenge of our determination to "Win the World for Christ."

NOTE: At the Evaluation Session, which was held in the Fall Conferences for Adults in 1955, Mrs. Jack told us of what had been planned and accomplished, by the group to which she belongs, through visitation of the women in the congregation.

We asked her to write down what she had told us that others might have the opportunity of knowing about it also. *L.R.*

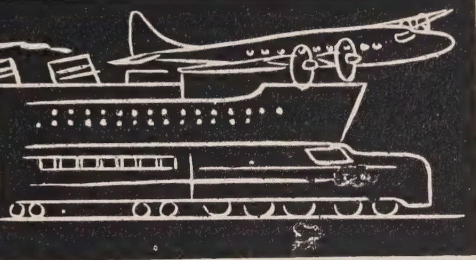
(Continued from page 8)

it". The conference was reminded that "Missions is *not* a 'great enterprise' arising out of our 'benevolence' but out of the very nature of God," and that "for a Christian, missionary obligation is not an option". In his lectures Dr. Thomson traced the evidence of God's missionary purpose from the very beginning as indicated in the Old Testament, whose whole setting is God's search for His people. There we find "the fountain of all religious truth, a pointing forward to something that is yet to come," which is revealed in the New Testament where we are shown the uniqueness of Christianity — the "Gospel of the God who comes to seek—the same God, the God of Creation seeking for His people." Such divine riches are held in trust by those who know of them, therefore the chief call to us today, and indeed, the new strategy of Christian Mission is, "To repent so that we are so possessed with the Christ and are willing to give what we have received not in contempt or a patronizing way but that the emancipation of political and social life may be interpreted as the Gift of God, and the Son."

Those who attended this conference left with much to think about as individuals, and much to take back to their respective churches.

The article on page 9 by Mrs. Kennedy, one of our Presbyterian delegates from Montreal, gives her impressions of the conference.

Comings and Goings



Miss Geraldine Greer, B.A., of Puslinch, Ontario, who did a three-year short term at our Girls' School, Tamsui, Taiwan, has accepted reappointment.

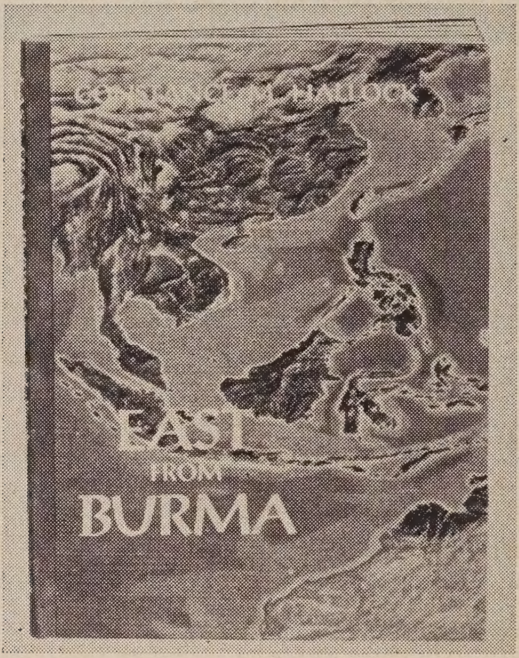
The requests and demands from the field for Miss Greer's return have been insistent and persistent. We are delighted to announce Miss Greer's return. She sails from the West coast about the middle of August and will arrive in Taiwan to commence her duties in the Tamsui Girls' School early in September.

Miss Hazel Macdonald, B.A., has been appointed for a second short term to Taiwan. She will continue her excellent work among the women and young people. Miss Macdonald sails early in October. She returns on the invitation of Mission Council, North Synod and the Women's Missionary Society.

Miss Margaret Ramsay, missionary in British Guiana, returns to Canada after spending two months in the United Kingdom. The remaining portion of Miss Ramsay's furlough will be used for study and deputation.

A pretty wedding was celebrated in Knox College Chapel on Friday evening June 8th when Miss Leone Su, of Formosa, graduate of The Presbyterian Missionary and Deaconess Training School, was married to Stephen How.

Books you'll like!



EAST FROM BURMA by Constance M. Hallock

Review by Louise A. Reith

AS THE VARIOUS age groups plan to begin the 1956-57 studies on the lands of Southeast Asia, leaders of the younger groups, and members of Adult groups, will be wise to collect as much information as possible on the countries included in the area. In addition to the information contained in the study packets there are a number of excellent books which will be valuable to have in both individual and group libraries. One of these is *EAST FROM BURMA* by Constance M. Hallock.

Much of the information given in *EAST FROM BURMA* is based on what Miss Hallock saw and experienced as she travelled in many of the lands of Southeast Asia. Her keen observation of and sympathy for people aid those who read her book in understanding the countries, the people, and the problems of the Christian Church, of the governments of the countries and of the people themselves.

As you read *EAST FROM BURMA* you will visit in imagination Burma, Indochina, Indonesia, Malaya, the Philippines, Thailand and Taiwan (Formosa). You will discover the differences and the similarities of these lands—the varieties of people who live in them, the ancient religions that still hold sway and are endeavouring to gain converts. You will see the Christian Church at work in the various settings of the many countries and islands—a minority group, it is true, but the Church of Jesus Christ "rooted and growing and reaching out to the hearts of men." From this book you learn what the Church in Southeast Asia is like, its strengths and its weaknesses, and get some idea of how Christians of lands such as ours can help.

You will learn a bit of the histories of these lands—"the life story of seven nations," who are now becoming "nations," taking responsibility for their own futures and for the running of their own affairs. You will meet these people in the pages of *EAST FROM BURMA*. After reading the book you will have an idea of how Southeast Asia looks to you and of how western lands and their people look to Southeast Asia.

The book is written simply and contains a wealth of interesting and valuable information. It is illustrated with many pictures which show the people of the various lands, their homes, their occupations, their churches and what the Church is doing.

No reference to *EAST FROM BURMA* at this time would be complete without an expression of gratitude for the life and work of the author, Constance M. Hallock, who died very soon after completing the book. Miss Hallock was successively a high school teacher, a member of the editorial staff of the Board of Foreign Missions and of the Board of National Missions of the Presbyterian Church in the U.S.A. Those who have had to do with missionary education for a period of years will remember her previous books, e.g., *LOOKING SOUTH,* and *THIS IS INDIA, PAKISTAN AND CEYLON*. Another book from her pen is this year's addition to the Fun and Festival series—*FUN AND FESTIVAL FROM SOUTHEAST ASIA*. We are grateful for all Miss Hallock has meant to those who knew her personally and for what her keen observation has brought in understanding of people of other lands through the pages of her books.

All books mentioned are available through the Publications Department, 100 Adelaide St. West, Room 800, Toronto, Ontario. "Price $1.25"

GIVE AND TAKE by Herman C. Ahrens

Review by Margaret Taylor

It is much easier to "love thy neighbor" when his skin is the same color as our own. Yet neighbors in the true Christian community are from all races. *"GIVE AND TAKE"* tells of an experiment in Christian living on an international scale.

This book is a fascinating story of a group of young people from many countries of Southeast Asia, and one American, who spent four weeks in a Malayan work camp. They came, each representing a distinct nationality, with different views and customs. They encountered many difficulties as they strove to understand one another. Yet, in the regular performance of daily tasks, in cooking and eating together, hammering and digging, playing and praying, their nationalities were forgotten. They retained their outward differences, but all became linked in a beautiful chain of Christian fellowship.

The book is extremely readable. The incidents move quickly and the style is easy. The characters are typical young men and women, and the author deals with problems of importance to young people. It contains much valuable information regarding the customs and thinking of the East, making special mention of the Communist situation. The story continues on a high spiritual level throughout.

"GIVE AND TAKE" is an ideal book for young people. It is informative, timely, thought-provoking, and—enjoyable. "Price $1.25"

THE CHURCH IN INDIA, by R. M. Bennett

Review by Gwenn Sherrington

ON AUGUST 15TH, 1947, India received her National Independence. On that day Britain's connection with India as ruler came to an end.

The mother country left her with a priceless heritage for good government, and skilled Civil Service. It was the effectiveness of this Indianized Civil Service that made it possible for the new regime to begin its work.

She also left her with some 55 million acres of irrigated land. Railway and telegraph systems were established and are among the most efficient in the world. Good roads and bridges followed.

Film industry, radio, agricultural reform, land reform measures all raised the standard of living by leaps and bounds.

"The Church in India" tells us also of the life in India, its past superstitions, trials and fears. Its present hopes for the future.

Great steps have been made in social reform. No longer does a widow have to sacrifice herself on her husband's funeral pyre.

Their thirst for knowledge spiritually, has been an inspiration to missionaries who have been struggling to bring them to Christianity and away from their confused and mysterious pagan religions, such as Buddhism (The Enlightened), Islam (Praised), Hinduism and Communists with their tactics, empty promises and propaganda.

An old country struggling to close its heart to former superstitions and customs and opening it to new beliefs, this is the new India.

The author, Mr. R. M. Bennett, was born in Toronto, educated in its schools and at McMaster University, where he graduated in 1926. He was sent to India in 1929 by the Canadian Baptist Foreign Mission Board.

"The Church in India" retails for $1.25 and is available through the Publications Department of the W.M.S., 100 Adelaide St. W., Room 800, Toronto, Ontario.

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faith will keep pace with my knowledge of the other subjects I study. Too many University students dismiss the faith of their fathers or mothers on the basis of a Sunday School understanding of it. Let us not forget that Universities are the children of the Church. The Church through the ages has recognized the value of sound learning and has fostered the same. The Church, however, never intended that the knowledge of secular subjects should so far outstrip the knowledge of the things of God.

But if I'm not a University student and I'm not training for the full time work of the church, how can I love God with my mind?

I would suggest, in the first place, that you not be satisfied with superficial preaching. We are much too prone in our day to want inspirational addresses and to spurn instructive sermons and lectures which force us to think. Or we want to hear the cliches and the phraseology of a certain theological position thus relieving ourselves of the responsibility of having to think about the meaning of the words. "Familiarity breeds contempt" and some good people become so familiar with certain biblical phraseology that they miss the meaning which lies behind. John Knox in returning to Geneva to his congregation of English refugees wrote back to the contacts he had made in Scotland the following words, "Within your houses I say, ye are bishops and kings, your wife, children, servants and family are your bishopric and charge — therefore I say, ye must make them partakers in reading, exhorting and in making common prayers, which, I would in every house were used once a day at least." Small wonder that Scotland produced great preaching; for informed Church members will not tolerate pleasant little homilies from the pulpit!

Secondly, I would suggest that you be not satisfied with mere Bible knowledge. The Bible is open to life and if you do not know the world to which the Bible has reference you have missed the whole thrust of the Biblical message. There is a way of knowing all about the Bible and knowing nothing else but the Bible and hence not knowing the Bible at all. There is a world of difference between knowing the Bible stories and knowing the Bible.

Thirdly, I would suggest that you re-examine your reading habits. How much do you devote to Christian reading? Do you read only what confirms that which you already hold? Do you read anything that really shakes you? Your faith is only your own when you have wrestled for it. You only really know a thing when you have questioned its validity in the face of severe criticism. Find out from your minister the name of a good theological journal or some good books, where the language is not too technical but in which the thought is

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to work for food. They would grow old and sicken and die. Their children would die at all ages and some of their descendants would have only half a family, that is, only six children."

In the folk lore, Ywa is described as being eternal, creative, perfect, and loving. Many exhortations are given to be righteous and to do as Ywa commanded. In spite of their belief in the great and loving God Ywa, the Karens believed in spirits to whom they were always offering sacrifices to appease them. Their lives were full of fears, superstitions, and sacrifices to evil spirits. In fact, the Ywa traditions were almost buried. But their folk lore had an explanation for this:

"One day Ywa went hunting to get food for his children. He built a platform high up in a clump of bamboo, and put his children and some little pigs on it so that they would be safe from the wild animals. Then he took his cross-bow and went into the jungle to hunt. After a while, a tiger came and began to roar fiercely under the platform. Being very frightened and not knowing what else to do, the children dropped down one of the pigs. The tiger ate it and was appeased for a time. When he began bothering them again, the children gave him another little pig, then another, waiting as long between times as they dared, but offering them just often enough to keep the tiger quiet. All the while they were listening for their father Ywa to return and rescue them.

" 'The father is Ywa,' the Karens say, 'and we Karens are the children. Ywa has gone from us for a while and we are frightened by the evil spirits (the tiger). So we offer sacrifices to appease them until Ywa returns!' "

The story of the Lost Book of Life is the greatest of all the Karen folk tales. Different versions of it vary in details, but the main story is the same.

"Ywa was about to go on a long journey so he called his sons and gave each a book of life. To the Karen, the eldest, he gave a Golden Book of Life. To the others he gave other books of life, until finally to the white man, the youngest brother, he gave a White Book of Life. The white brother took his book and went away to the west and was not seen again. The Karen took His Book of Life, and his life was prosperous and happy. But later, being neglected, it fell through the open bamboo floor of his house, and the pigs and chickens underneath ate it up. From then on the Karen's life was wretched, with sickness, drought and persecutions.

" 'But,' the Karen folk lore continues, 'some day the white brother will come back on the wings of a great white bird floating in the water and will share his white Book of Life with his Karen brother.' "

The first missionaries who went to Burma went in sailing vessels with great white sails. They carried with them a book with white pages, and they said it was the book of life.

Where the Karens got these stories so like the first few chapters in our Bible, is one of the lost secrets in unwritten history. Some think that, in the centuries before the Karens migrated down into Burma, they might have come in contact with some of the "ten lost tribes of Israel" who were carried away into captivity by the Assyrians in 722 B.C. It is unknown whether any of them wandered as far east as the heart of China where the Karens believed they originated. The Karens are not Semitic, but Mongolian and so could not be descendants of the lost tribes of Israel, but they might have been taught by them. The Karen name for God is Ywa, strikingly like the Old Hebrew name of God, Yahweh. Karen language is basically monosyllabic and so they would shorten it to one syllable.

God has "left not himself without witness."

Their folk lore prepared the Karens for the gospel in a special way so that they have come to Christianity in large numbers, today forming the largest and strongest Christian group in Burma, with self-supporting, self-directing churches and vigorous evangelistic work of their own.

Note:

For the next few months a series of articles on Southeast Asia will appear on this page. These articles have been written by people familiar with the countries and are planned to give additional material for the programmes in your group.

L.R.

THE GLAD TIDINGS

It is now time for getting subscription lists in order for the 1957 Glad Tidings. Do not wait to be asked for your subscription but give it to your Glad Tidings Secretary early. Only individual subscriptions to *THE GLAD TIDINGS* will be accepted at $1.00 per year starting January, 1957. This means that each subscriber will have the magazine mailed directly to her home.

OCTOBER ISSUE OF GLAD TIDINGS

The October issue of The Glad Tidings is being planned to give special emphasis to Children's Work. It is appropriate that this should be so as leadership training for Church School teachers and for leaders of week day groups for children will be available this Autumn in almost every Presbytery of our Church through the co-operative planning of Presbyterial Secretaries for Children's Work and Presbytery Conveners of Christian Education. The issue will contain articles telling of: the place of the child in the total programme of the Church; the new programme for children of primary age; the way in which Presbyterians pool resources with sister churches; and the work being done for children in Canada under the National Department and in other lands under the Overseas Department.

All interested in children and all who are leaders of children will find the October issue of special interest.

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profound, and proceed in the careful study of such to love God with your mind. There are scores of books being written now precisely for the intelligent Christian who wants to develop his or her mind.

Finally, I would suggest that you bring the same intellectual interest to Christian things as you bring to other pursuits in life. The business man or woman reads the trade magazines of his profession. He or she knows how the political and economic movements of the day affect his or her commercial enterprise. Christians likewise must read the "trade magazines" of the Church and know what the cataclysmic movements of our day are doing to the work and witness of the Church. Only thus can we begin to love God with our minds.

"O God, I offer Thee my heart!
In many a mystic mood by beauty
led
I give my heart to Thee.
But now,
Impart that sterner grace
To offer Thee my head."

(Continued from page 5)

ean and Japanese Communists are very friendly in one party. Why can we not witness that we are brothers in Christ? However, I believe that this step makes our situation better because true fellowship is within the Church of Jesus Christ.

Finally may I conclude with these words. This is the time of harvest but there are so few workers. May I ask the church in Canada and especially the Women's Missionary Society to continue to pray for our church in Japan?

Now We Come to the Children

(Mrs. Gordon L.) Jean S. Wallace

Children's Secretary on Council Executive

LEADERSHIP TRAINING for Church School teachers and leaders of weekday groups for children will be available this Autumn in almost every Presbytery. This project is jointly planned by the Presbyterial Secretary for Children's Work and the Presbytery Convener for Christian Education. If you have not heard about a conference in your Presbytery consult your minister or write to the Presbyterial Secretary for Children's work. In each Presbytery where these two officials have organized a training project a team is available to lead in the discussion of problems, to demonstrate new methods and to assist each leader in every way possible to acquire new skills and effectiveness in leadership. There is an inspiration in meeting other leaders and discovering that difficulties are often shared by others who have found a solution. At such a conference a leader can receive much encouragement and a greater realization of the scope of the job in which she is engaged. A fresh viewpoint and wider vision prevents the likelihood of getting into a rut.

Really keen and eager leaders will most likely avail themselves of this opportunity and bring others who through inexperience do not understand the benefits of such a conference. Would Ministers and Church School Superintendents please see that the leaders of weekday groups as well as Church School teachers of children up to eleven years of age are encouraged to go to this conference and that everything possible is done to help them avail themselves of this opportunity.

The members of the team in your Presbytery have already conferred with Miss Adams, our National Secretary for Children's Work and are capable of giving excellent help to all leaders. This completes the four year cycle of Autumn conferences beginning with general conferences called Presbyterian Institutes followed by conferences for leaders of teen-agers and then adults. Now we come to the children.

FINANCIAL REPORT

Six months ended June 30th, 1956

General Fund

Receipts

British Columbia	$ 1,000.00	
Alberta	2,465.14	
Saskatchewan	948.81	
Manitoba	2,714.95	
Toronto and Kingston	24,947.00	
Hamilton and London	33,673.37	
Montreal and Ottawa	16,549.00	
		$ 82,298.27
Interest on Bonds		450.00
Special Gifts		2,425.24
		$ 85,173.51

Disbursements

National	$41,259.66	
Overseas	59,931.04	
Organization	24,475.79	
Administration	12,125.49	
Publications	7,669.81	
Candidate	25.00	
Christian Literature	5,220.00	
Grants	1,100.00	
Insurance and Taxes	378.98	
Council Expenses	6,442.89	
Student	250.00	
Visual Education	9.80	
Public Relations	90.85	
Special Gifts	1,251.21	
		$160,230.52
Payments from 1954-55 Balances		4,337.24
		$164,567.76

Special and Trust Funds

	Receipts	Expenditures
Supply	$ 5,301.71	$ 6,162.66
Indian Residential Schools:		
Cecilia Jeffrey	19,405.22	34,073.83
Birtle	30,891.51	24,500.19
Pension and Retirement Fund	13,972.65	8,604.52
Overseas Fund	49.22	
Special Fund	1,369.47	1,244.27
Legacy Fund	3,827.12	32,938.10
Peace Thanksgiving Fund	810.72	975.90

HELEN P. SINCLAIR, *Treasurer.*

(Continued from page 24)

Mrs. Oñg—"Yes. It must be wonderful not to have to bend on your knees and scrub over a tub."

Mrs. Lîm—"How I envy them! But still this is much better than having to wash at a river or a fish pond like some people do in the villages."

Under the clear blue sky and the warm bright sunshine the splash-splash of water, the chat-chat of voices, the cluck-cluck, quack-quack of hens and ducks roaming about provide a very pleasant orchestra and it makes one feel good to be alive.

Brother Thian-lâi (Come from Heaven) works in an office in the big city of Taipei about fifteen miles away. He goes by train. Cars are only for the rich and the government officials. Thian-lâi is twenty and would have liked to go to university or college but they needed the money and being the eldest son he felt it was his responsibility to work and bring home some money to help pay the bills.

Sister Pó-chu (Precious Pearl), sixteen, is a student at the Tamsui Girls' School where they have missionaries teaching English, Music and the Bible. "She thinks she's someone just because she knows some English! But just give me a chance and I'll show her," thought Lâi-hok. "But I must admit it is a pretty fine school."

"I'm off mom," calls Lâi-hok as he picks up his books snugly packed in a homemade cloth bag. Oh yes, the lunch box too.

"Hi! A-Kim (gold)." "Hey A-jîn wait for us," "Goo-maw-ning," (to a missionary) "Sian-Sheng tsao-an," (in Mandarin, meaning "Teacher, good-morning").

And so the children are on their way to school talking, laughing and pushing each other as they go.

Note.

Leone (Su) How is a young Formosan woman, a former teacher in the Girls' High School in Tamsui, Formosa. She came to Canada to study at the Presbyterian Missionary and Deaconess Training School from which she graduated in April 1956. Mrs. How will be writing other stories about boys and girls in Formosa which will appear on this page in future issues.

CHANGE IN ANNUAL REPORT

WESTMINSTER PRESBYTERIAL:

New Treasurer—
Mrs. O. H. Thorpe,
1513—8th Avenue,
NEW WESTMINSTER, B.C.

Deaths

Mrs. Ralph Murray	White Rock, B.C.	Westminster Presbyterial
Mrs. Harvey Davis	Tempo, Ontario	London Presbyterial
Mrs. W. P. Rigsby	Chatham, Ontario	Chatham Presbyterial
Mrs. Clarence Eichenberg	Chatham, Ontario	Chatham Presbyterial
Mrs. Nelson H. Cardiff	Brussels, Ontario	Maitland Presbyterial
Mrs. Jirden Main	Sheffield, Ontario	Hamilton Presbyterial

Names to be inserted under this heading should be sent to Glad Tidings.

(Continued from page 25)

"How funny they must have looked!" laughed Joan.

"How sad they must have looked! Books in chains!" exclaimed Bill.

"I don't know," mused mother. "I like to think of those village people of the long ago, gathered in their church to listen to someone able and willing to read to them from the large English Bible that Edward VI, four hundred years ago, ordered 'to be set out in some convenient place within the church.' "

"Yes," assented Grandfather. "We can be more unkind to books than were those who chained them. Think of the many wise and noble books that are seldom or never opened—books with the wisdom of the ages within their covers! And we will not let them speak."

"That is worse than being in chains," said Joan soberly. And Bill turned with a look of loyalty to the book friends on his shelves.

(Continued from page 9)

Mrs. Devadutt was most sincere in expressing the belief that the unity of the Christian Church is a very great necessity. If we are honest with ourselves, we do know that our denominational differences are not really difficult obstacles but that it is our attitude toward those differences which makes for the bitterness — and at times hatred — which has no place among true Christians.

Getting together and acting together as members of the Christian family in the emergency of today's needs as is done by the Council of Churches will effect that unity. I could only wish that more of us could attend such gatherings.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 E. 29th Ave.,
Vancouver, B. C.
Press Secretary

KAMLOOPS-OKANAGAN PRESBYTERIAL — St. Andrew's Auxiliary, *Penticton,* held their Spring Thank-Offering at the Sunday evening service, conducted by the Rev. S. McGladdery. Members of the Mission Band took part and a film on Stewardship was shown.

WESTMINSTER PRESBYTERIAL — Westminster Presbyterial is very pleased to welcome a newly formed affiliated auxiliary at Brentwood, *North Burnaby.* Miss Margaret Boyd gave an interesting account of the Fraserview work. She reported that in the Fraserview District of Vancouver a new Presbyterian work was organized at the beginning of 1955. Because there was no building in which our Church activities could be carried on, meetings were held in homes which people willingly opened to us. In the fall the W.M.S. Council Executive completed plans for the erection of a Christian Education Centre and on Easter Sunday this year services and Sunday School classes met for the first time in the Centre. A dedication service was conducted by Presbytery on April 22nd and the people are anticipating increased church activities for the many children who live in the area. The Women's group sponsored an Open House tea recently and were very pleased to welcome many guests from the various W.M.S. Auxiliaries in the Presbyterial.

Vancouver Heights Auxiliary in *Vancouver* held a Thank-Offering Tea at which Mrs. Lyle Gourlie gave a very fine address on conditions in the far East. Life memberships were presented to Mrs. D. Glover and Mrs. G. Manser.

Guests from Vancouver and other parts of the Presbyterial were present at the luncheon held by the auxiliary of *Bradner.* Visitors were entertained by children of the nearby school and Miss Margaret Boyd gave an interesting talk on the Fraserview Centre.

Miss Ellen Douglas was guest speaker at an opening meeting of St. Aidens auxiliary, *New Westminster,* when she related many interesting facts from a series of conferences in Eastern Canada.

Rev. M. Blackburn was guest speaker at the Thank-Offering meeting of St. Paul's Guild, *Mission City,* when he spoke of the work in the Fraserview district.

Explorer members and adults took part in a Field Day held at Stanley Park, *Vancouver.* After races and games the groups toured the park with their respective leaders.

A mission Band Rally was held at Kerrisdale Church, *Vancouver,* when seventy-five children and 16 adults were present. After a sing-song and games Mrs. F. Metzger told a Bible story with the aid of her very fine flannelgraph and Miss M. Boyd conducted the devotional service.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALTA.
PRESS SECRETARY

RED DEER PRESBYTERIAL — Members of Knox Church Senior Auxiliary of *Red Deer,* attended the Mother and Daughter Banquet of the *Sylvan Lake* C.G.I.T. group. The affiliation service was conducted by the leader, Mrs. Duffield, assisted by Mrs. W. J. Kirkpatrick, Auxiliary president and Mrs. C. C. Downing as representative of the Presbyterial.

The Knox Auxiliary of *Red Deer* was hostess to the Mission Band and mothers, marking the closing of the Band's meetings for the summer. The capable leadership of Mrs. N. Code and Mrs. K. Bryand has produced splendid work this year.

EDMONTON PRESBYTERIAL — Mrs. W. J. Alexander of First Church was elected President at the May meeting of the Presbyterial in Rupert Street Church, *Edmonton.* Mrs. D. Crocker welcomed the guests. Devotions were led by Mrs. W. O. Nugent. A fund was set up to buy books for the use of youth group leaders. Mrs. Porterfield, Executive Secretary, spoke on C.G.I.T. work. Miss Helen Anderson, told what being a C.G.I.T. member had meant to her. Miss Norma Kennedy reported on Ottawa meeting of Council.

CALGARY PRESBYTERIAL — Grace Church afternoon Auxiliary *Calgary* enjoyed the Rev. S. Wood of the British and Foreign Bible Society as guest speaker. Mr. Wood showed a film, "My Right and My Cause," which tells how the General Secretary of the Korean Bible Society preserved a new Korean Bible manuscript when the Bible House in Seoul was burned by the Communists in 1950.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307 2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

REGINA PRESBYTERIAL — The Women's Federation of First Presbyterian Church in *Regina,* held their spring Thank-Offering in the church lecture hall with Mrs. C. W. Parker as special speaker, her topic being "A Programme of Christianity".

The Edna Bell Auxiliary of First Presbyterian Church *Regina,* held their special Thank-Offering meeting at the home of Miss Eva MacLennan. Miss Laing was guest speaker, using the theme, "Faith, Hope and Charity".

The C.G.IT. affiliated with the Ladies Guild of Knox Presbyterian Church, *Yorkton* in May. The girls gave a summary of their mission study in the form of a "Roving Radio Reporter" broadcast. Mrs.

Sneath of Regina, Presbyterial president, officiated at the affiliation service. Special music, slides and a discussion period followed.

SASKATOON PRESBYTERIAL—A good programme at St. Andrew's in *Saskatoon,* was enjoyed with Mrs. Albion Johnston in charge of the study "What is the World Offered?" Mrs. Downey discussed nationalism and the revival of old religions. Mrs. E. S. Mackay spoke on Communism. Mrs. Brooke spoke on Secularism and Miss Macarthur concluded the study, speaking on Christianity, saying that in spite of various solutions offered to a troubled world, Christ was the only hope and remedy. Special music and a social hour followed.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA
PRESS SECRETARY

BRANDON PRESBYTERIAL—Mrs. Agnes Hall was presented with a Life Membership by members of the Auxiliary at *Neepawa,* at their regular April meeting. Mrs. Hall has been an active member of the society for many years and now holds the office of secretary.

Members of the session were guests at the Easter meeting of the Senior Auxiliary at *Melita*. The programme included a tribute to the memory of Mrs. Thomas, who was one of the members of the first missionary society, in the congregation, being faithful and active until recent years.

At First Presbyterian Church, *Portage La Prairie,* Mr. Wm. Brown spoke at the Auxiliary Thank-Offering meeting. His theme was, "Win one more for Christ".

WINNIPEG PRESBYTERIAL — The Mother and Daughter Banquet of Calvin Presbyterian Church, *Winnipeg,* for the C.G.I.T. and their mothers, was held recently. Guests included Rev. Dean Smith, and Girl's Work Secretary for the Winnipeg Presbyterial. She later spoke briefly about camping activities. Mrs. W. S. Smith, president of the Auxiliary of Calvin Presbyterian Church extended greetings to all guests. Rev. Smith, minister, welcomed Mothers who were present and the C.G.I.T. president, Dona Mae Bell, gave the tribute to the Mothers and Mrs. Bell responded. Games, charades and a Sing Song followed.

TORONTO AND KINGSTON

MISS LUNDIA MACBETH
307 TWEEDSMUIR AVE.,
TORONTO, ONT.
PRESS SECRETARY

BARRIE PRESBYTERIAL — The Annual Spring Rally of Barrie Presbyterial was held in First Presbyterian Church, *Collingwood*. The President, Mrs. J. D. C. Jack of Stayner, presiding. The theme was "Focus on Formosa". Mrs. Abrams, reported an increase in givings. A sound film "Money for The Master" was shown, and Presbytery was also asked to view this film. Discussion groups on "Stewardship" followed and delegates to Synodical in Harriston gave splendid reports. Miss Hazel Macdonald of Formosa showed slides and gave an inspiring talk on her work. An Honorary Membership and pin was given the former President, Mrs. Wm. McEachern of Orillia. Rev. and Mrs. C. Costeros, missionary appointed to Formosa, were introduced and greeted by the Presbyterial.

PETERBOROUGH PRESBYTERIAL — The Semi-Annual meeting of *Peterborough* Presbyterial was held in St. Paul's Church *Port Hope*. Mrs. A. E. Toombs, President, presiding. Twelve auxiliaries were represented. Introduction of new Presbyterial officers was made by Mrs. D. T. Diplock of Peterborough. Highlights and interesting reports were given by the delegates to Synodical held in Harriston. Guest speaker, Miss Isabel McConnell was introduced by Mrs. Toombs. She left her listeners an inspiring message, regarding her work among the Bhils in India.

KINGSTON PRESBYTERIAL—On May 1st, 1886 in St. Andrew's Church, *Kingston,* the Women's Missionary Society of the Presbyterian Church in Canada, was begun. On May 1st, 1956 the seventieth anniversary was celebrated. More than a hundred women representing thirteen auxiliaries of the Kingston Presbyterial attended. Careful account of the history of the past seventy years was prepared. The birthday cake was cut by Mrs. W. R. Adamson, President of Council Executive. Greetings were brought by Rev. R. MacLean, moderator of Presbytery from Belleville; Rev. Dr. Wedderburn, minister of St. Andrew's Church, Kingston; Mrs. A. S. Curr, President of Synodical of Toronto and Kingston and Mrs. H. Keefer of Trenton. Miss Isabel McConnell, R.N., missionary on furlough from the Bhil Field, India, gave a moving address. Mrs. Adamson spoke about the great work of the W.M.S. and Mrs. Curr spoke on "Stewardship". Rev. Dr. Wedderburn pronounced the Benediction.

ORANGEVILLE PRESBYTERIAL—The *Orangeville* Presbyterial Rally was held in Claude Presbyterian Church, with Mrs. H. B. McInnis presiding. Over a hundred women attended. The theme of the rally was "Laborers Together with God". The annual reports were presented again in the form of panel discussion, led by Mrs. Mel Fraser of Ventry and Mrs. J. Grainger of Hornings Mills. Mrs. J. Nute and Mrs. S. McNeilly, Orangeville, delegates to Synodical, brought back full and interesting reports. Rev. Walter McCleary, Moderator, brought greetings from Presbytery. The highlight of the day was the address by Miss Isabel McConnell, on furlough from the Bhil Field, India. Rev. Paul Rumball, Priceville, conducted the service of Installation of officers, closing the rally with the Benediction.

NORTH BAY PRESBYTERIAL — The Christine Maxwell Auxiliary of the *North Bay* Presbyterian Church presented their Honorary President, Mrs. T. Firth with a gift, before her departure to Toronto. This group was formed by Mrs. Firth. The Senior Auxiliary also presented Mrs. Firth with a gift. Mrs. Paul Newton, Presbyterial President, was the guest speaker at this meeting, and gave a report of the Synodical meeting held in Harriston.

EAST TORONTO PRESBYTERIAL — Mrs. A. S. Curr, president of this Synodical was guest speaker at Calvin Presbyterian Church in *Toronto,* at their Thank-Offering meeting. Mrs. Curr's subject was "Stewardship". Miss E. Cameron took the devotions and Miss Lundia MacBeth gave a report on the meeting of Synodical at Harriston. Mrs. A. Roberts presided and tea was served.

WEST TORONTO PRESBYTERIAL — *West Toronto* Presbyterial 40th Annual Meeting, Section three, was held in Strange Presbyterian Church. The General Theme was "Stewardship". The morning session was opened by Mrs. W. E. Berry and later a fine address was presented by the Rev. J. Shepherd. The afternoon session included an address by Miss Isabel McConnell. Rev. R. Shepherd closed the meeting with prayer.

The designation service for Miss Jean Brown was conducted by Rev. D. S. Jackson, Moderator of *West Toronto* Presbytery, in Runnymede Church. Miss Laura K. Pelton addressed Miss Brown and the congregation. Mrs. Ralston presented the deaconess pin and Mrs. D. F. Hazell presented the Bible. Following the service there was a reception in the church hall and further presentations.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

HAMILTON PRESBYTERIAL — Senior and Evening Auxiliary members were guests at the re-affiliation service of New Westminster Church C.G.I.T. Group, in *Hamilton.*

MacNab Street Evening Auxiliary, *Hamilton,* presented gold seals to Beverly Bolton and Mary Jane Thomson.

Mrs. James Conway was honored by St. David's Senior Auxiliary, *Hamilton.* This group also heard of missionary work in Colombia from Mr. Stanley Wright.

Miss Nellie Smith, Toronto, recently addressed a joint meeting of Erskine's three auxiliaries, *Hamilton.* She chose as her theme, "The Living Church".

Mrs. Charles Mullin, *Spencerville,* addressed the birthday meeting of the Helen G. Mullin Auxiliary, *West Flamboro.*

LONDON PRESBYTERIAL — The Annual birthday meeting of the Wilkie Evening Auxiliary of Hamilton Road Church, *London,* took the form of a tour of the Salvation Army Children's Village. Captain Routledge, who conducted the tour, spoke on the work being done in the Village.

Miss Hazel Macdonald of Taiwan was guest speaker at Sectional Meetings of the Presbyterial held at *Mount Brydges, Tempo, Crinan, Dorchester, Appin and Ilderton.* Miss Macdonald illustrated her address with slides of Taiwan.

At the 35th Anniversary of *Tempo* Senior Auxiliary, Mrs. Donald McLaren spoke on the impact of Missionary work on world events over the past thirty-five years. Guests who joined Tempo members were from neighboring churches. Mrs. J. K. West, Presbyterial President brought greetings from the Presbyterial and conducted a memorial service for members now deceased. Mrs. John Weldon, president of Tempo read a history of the group, prepared by the late Mrs. Harvey Davis.

The Junior C.G.I.T group of Knox, *St. Thomas,* was affiliated with the W.M.S. at a service conducted for the girls under direction of their leader Mrs. W. G. Meredith, Mrs. J. M. Stirling, Presbyterial Girl's Work Secretary and Mrs. Eric Allan, President of Knox Auxiliary.

SARNIA PRESBYTERIAL — Miss Margaret Love was guest speaker at St. Andrew's Mission Band Group in *Brigden.* For the past two years she has been on the staff of the Cecilia Jeffrey Indian School in Kenora. Miss Love told the Children about the Mission Band and Explorer groups the children of the school have organized. A large number of the students in Kenora are members of the Ojibway Indian Tribe. This group later presented a number showing how the gospel is spread in various lands.

The annual meeting of section number one of the Sarnia Presbyterial was held in *Centre Road,* with representatives present from Strathroy, West Adelaide. Mrs. Hugh Rose presided. Mrs. H. L. Sinclair, the new Presbyterial president, was guest speaker, choosing as her subject "The Eskimo in a Changing World". She described their way of life and pointed out the challenge presented to the Presbyterian church to carry on God's work among them. Highlights of the Synodical meeting in Thorold were given by Mrs. W. Cox and a musical selection was offered by Mrs. A. Paterson.

MONTREAL AND OTTAWA

Mrs. Arville Forrester,
Westport, Ont.
Press Secretary

MONTREAL PRESBYTERIAL: —Membership Day of the Knox-Crescent and Kensington Auxiliary of the Women's Missionary Society was held recently in *Montreal.* A Life Membership was presented to Mrs. C. L. Bryson and Honorary Memberships to Miss A. Muriel Gillean, Mrs. Walter Mingie, Mrs. Leslie J. Paterson and Mrs. E. Seeley. An "In Memoriam" was presented to Mrs. G. E. McLean, daughter of the late Mrs. William Kydd.

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The Glad Tidings

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EDITORIAL

The Church and The Child

by (Mrs. J. D. C.) Mary L. Jack

WHETHER YOU are concerned today with Christian Education or not depends upon two things: your response to the call of the Good Shepherd, and your love for the lambs of His flock. There are many instances in Holy Scripture where Christ urgently and persistently pleads with us to feed His lambs, to receive little children in His name, to forbid them not. Yea, more than this. He tells us that unless we become as little children we cannot enter the Kingdom of God! Unless we recapture the absolute and unwavering faith of our childhood days, we shall never know the abundant life. Unless we are willing to shed all the self-confidence in which we adults glory, and, stripped of all our artificial spiritual make-up, stand before God as helpless, repentant children, we shall never know the fullness of His love. It is a strange paradox of the Christian faith that the more we work with children, the more they can teach us of the Kingdom.

There are church members "in good standing" who say: "The Christian teaching of our children in Church School and mid-week groups is not only unimportant, but unnecessary. Bring them to church and when the time comes, they will accept Christ as their Lord and Saviour and become members of His Church." Perhaps so. But look for a moment at the people who speak these words. Are they really committed to serve Christ to the fullest of their ability? True, they attend church regularly, and they contribute a respectable amount of their income towards the upkeep of their church. But are they actively involved in the true mission of the Church? What contribution of time, talent, and tithe do they make to the Church of Jesus Christ? How strong a witness are they making for Christ outside the walls of the sanctuary? Or is the Church for them a mere department, an unavoidable custom of the civilization in which they find themselves?

Since God first covenanted with Abraham, He has made it perfectly clear

(Continued on page 10)

CHILDREN OF THE CHURCH

A New Name, a New Programme

by (MRS. GORDON L.) JEAN S. WALLACE

THE SIX TO EIGHT-year-olds meeting in week-day groups which have been called Mission Bands are going to have a new programme, which will be both broader and narrower than formerly. This decision was made at the Annual Council Meeting of our Women's Missionary Society and at the General Assembly of our church in Toronto.

Broader in Content

A questionnaire sent out to leaders revealed that a large proportion of our week-day groups for primary age (6-8 years) were meeting weekly whereas programme material was provided for ten meetings each year. Because of the limited nature of the present programme many of our children think of missionaries as those who carry the Christian message of the church into interesting far-distant places. With much more material and many more suggestions provided in the new programme, leaders should be helped in presenting the conception of every Christian as a missionary, whether God has asked him to work in a distant country, in a distant part of Canada, or in his own community, congregation and home. The new name, *Children of the Church,* with the new emblem shown on this page, emphasizes the child as the responsibility of the members of the church, to be won to God through Christ, and as the servant of God in and through the church.

Narrower in Age Group

The same questionnaire, mentioned above, revealed that in our former Mission Bands there were many hundreds of children younger than six years of age and older than eight, yet the programme was prepared for children of six to eight only. In day-school, children of three, four or five are not allowed to attend grade one, because they are incapable of properly understanding the lessons taught and would only create distraction and disturbance. This rule is strictly enforced for the good of all the children involved, and parents just have to accept it. Older children would not be allowed to attend grade one classes either, because they would be bored and should have a programme suitable for their more advanced intelligence and experience. If children younger than six or older than eight are included in *Children of the Church* groups the value is considerably lessened for the age-group for which it is prepared.

Children of the Church is jointly sponsored by the Women's Missionary Society and the Board of Christian Education. The whole programme has been planned and named by both bodies. All material issued under the name of *Children of the Church* has the endorsation of both these boards of our church.

A new handbook for leaders of *Children of the Church* groups has been prepared by Miss Ada Adams, National Children's Work Secretary, and is now available. This very useful little book is nicely illustrated. It tells the characteristics of the six to eight-year-old child, his viewpoint, how he learns, and how much he is capable of absorbing. There is information on how to form a new group, and interesting suggestions for the first few introductory meetings. Chapters on Worship, Missionary Education, and Bible Projects, are most helpful. The ideas for advancing the child's Christian Education, through carefully planned creative activity, are just what any leader would like to have in her hand. More material will be provided as quickly as it is possible for Miss Adams to prepare it.

Every Women's Missionary Society will do a real service to the society and to her own congregation by learning as much as possible about the new *Children of the Church* programme, and by promoting it with its broadened content and narrowed age-group wherever possible.

OPPORTUNITIES UNLIMITED

by Ada E. Adams

THE LITTLE RURAL community was far from the large cities. Electricity had not yet been installed to lighten the work of the housewives. The nearest library was too far away to use. There were no movies nearby for the children to attend on Saturday afternoons.

Some years ago a young bride went to live in this community. The time came when her young daughters were at the age where they were continually asking questions, and when their thoughts were pushing out in many directions. She was determined that the children should have as many of the good things in life as possible. Their home was a delightful place, full of fun and laughter and music. The children thoroughly enjoyed the stories the mother told them. It was fun playing either indoors or out in the garden. But she wanted even more than a fine Christian home for them.

About a mile or two down the road was a little white church. The usual services for the grownups were held every Sunday. But there was nothing for the children. "We need a Sunday School", she said to herself and others. The mothers agreed, but were not at all sure how to go about getting one. So she was the one who thought-out plans, ordered materials, invited the children, and enlisted the help of several of the mothers. At first it was very simple, but it wasn't long before the mothers realized that children need more than talking-to if they were going to learn. More planning, and more work, soon transformed the little barren room into a place where the children found much that stimulated their thoughts.

One of the four corners was arranged for the very youngest children. A small cupboard held picture books, paper, crayons, pictures and toys which children of this age need if they are going to learn. A coat rack was provided so that the children could remove their wraps and be comfortable while in Church School. Best of all, the teacher knew how to help these three-to-five-year-olds to grow in their Christian faith. The next corner of the room was carefully planned to meet the needs of the children who were a little older. A cupboard contained materials such as crayons, paper, paste, scissors, books which were fun to read and helped the children answer the questions which were continually popping into their heads. The chairs were the right height for the children so that they could work comfortably at the table.

The other half of the room was arranged for the Junior class, and the Intermediate class. The adults, too, had a class, but they met in the sanctuary. The very best curriculum materials were bought for use in the school. The teachers enjoyed the times they gathered together to

Opportunities for learning.

discuss their work and make plans for an even better Church School.

The mother's dream had come true, for at last her children had many of the advantages their cousins had in the far-away city. Not only her own children benefited from her work but the children and adults for miles around discovered that the church contributed tremendously to the life of the community.

Other communities have found this to be true. Throughout the length and breadth of the land there are churches where the Church School staff and the parents work hand in hand. When this happens there are always encouraging results. The keen interest of the children, and their increased knowledge of the Bible and the work of the church, are the direct outcome of the careful planning and work of the teachers and parents.

The Church School is not the only group in the church which influences the lives of boys and girls. Years ago the women of the church, who were keenly aware of the need of other peoples in other lands for a knowledge of the Gospel, organized the Women's Missionary Society. It wasn't long before they also organized children's groups so that the children might have a share in this great work. At present more than half of our churches have Mis-

(Continued on page 34)

We Give and We Get

By (MRS. GORDON L.) JEAN S. WALLACE

PRESBYTERIANS POOL resources with sister churches. The Canadian Council of Churches provides the frame-work wherein representatives of member denominations discuss common interests and problems with a view to providing help wherever desired. In the Department of Christian Education there are committees to serve all age levels, from nursery to adult, where experience and knowledge is shared for the benefit of all. Since children's work is emphasized throughout our Presbyterian Church this fall, our Women's Missionary Society members might be interested to learn how our children's work department contributes to, and receives help from, the Interchurch Committee on Children's Work.

We have four representatives on this committee appointed by the Board of Christian Education through their general secretary on the recommendation of our own Children's Work Committee, which operates jointly under the Women's Missionary Society and Board of Christian Education. Your representatives are Rev. J. S. Clarke, general secretary of the Board of Christian Education, Miss Ada Adams, general secretary for Children's Work, Mrs. D. K. Andrews and Mrs. G. L. Wallace, secretary for Children's Work on Council Executive of the Women's Missionary Society.

Along with representatives from other churches, we discuss the difficulties encountered in all age groups up to and including eleven years of age. Much encouragement and inspiration is received in the sharing of these problems and learning how others have solved them. New ideas in leadership-training are contributed and experiments successfully concluded by good leaders are reported. To spread as far as possible the benefits of all the information acquired from so many sources a very excellent magazine, *Christian Growing,* is prepared by the committee for publishing quarterly, which is available to all Church school teachers and leaders of week-day groups of children up to and including junior age. It contains most helpful articles by persons from various Protestant churches who are eminently qualified to write them.

(Continued on page 40)

KINDERGARTEN WORK IN FORMOSA

by Margaret MacKenzie

IN REPORTING her work in Formosa Margaret MacKenzie tells of the training being given Kindergarten teachers and of the work with the children in Formosa.

Before the war years there was a Kindergarten Teachers' Training Course for those who were working in the Church kindergartens. A year and a half ago this was revived as one of the special departments of the Tamsui Girls' High School.

Miss MacKenzie writes, "This department has as its purpose the training of Christian Kindergarten teachers to supply the ever increasing demand of our churches for such leadership. The Teacher Training Course is operated on a very small scale. It is in a more or less 'guinea pig stage'. In connection with the Teacher Training Course there is a 'Model Kindergarten' to provide for the practical training which is necessary to train proficient teachers.

It was, I must say, with certain trepidation and a great feeling of inadequacy that I embarked upon such a venture as this. With barely two years of Mandarin Chinese, little knowledge of the total situation, particularly of the ways and habits of the Chinese child, I felt as if I were transporting myself literally into the 'unknown'.

Of one thing I was sure—that was that Formosa is a land of children, for they are literally everywhere. How often one would lift one of these little ones in loving arms—but, woe's me,—we, who are in the class of 'strange foreigners' must immediately restrain any such impulse lest we risk seeing huge tears and hearing loud screams of fright. As we must approach these little ones slowly, so we approach the whole challenge they present to us as a Christian Church, to train teachers to care for them in our Church centres. Our vision is unlimited, ever growing.

Our first class of teachers in training is only small but comprises five fine Christian girls who are eager and enthusiastic in their attitude and work. Their mornings are spent in the Kindergarten Centre, observing and teaching. The whole afternoon is crowded with classes covering many subjects relative to Nursery and Kindergarten work, and education. Workshop groups, groups in toy making and crafts fill in any possible gaps. The girls are required to study music, art and English. Art is essential. There is little available in the way of pictures or even picture books. The girls are taught to illustrate stories with the brush. Music is essential in the kindergarten and the Formosan girls are very interested and good in this subject. English makes it pos-

(Continued on next page)

sible for them to read kindergarten publications in English, since there is so little printed in Chinese.

The girls have been most patient and kind in listening to my stumbling Chinese. Our language problem here is really a most complex one. The students have had the bulk of their education in the Japanese language. They all come from Formosan homes, and now find themselves studying in Mandarin dialect. So in a sense we are all struggling together—probably only at a different speed!! Anyway, we have had a good many laughs—what with sentences backwards, wrong tones changing words into a completely different meaning, and so on. In spite of the aforesaid failings, the girls have managed to grasp a good deal of teaching as shown in their examinations and practical work in the kindergarten. Needless to say, the teacher, too, has learned much from the student teachers and the children.

In their graduating term we seek to fill in the gaps, and polish things off. We are fortunate in having opportunity to use students in the local church kindergarten. The churches are willing, in fact eager, to adopt our set-up and methods. This is, of course, an ideal opportunity for the type of training we are seeking to establish, and we are as grateful to use the church facilities as they seem to be to have our help. It is proving a most happy connection.

In our Kindergarten Centre we have fifty-three children with beaming faces, black shiny hair, bright black eyes, fast running feet, and busy, busy hands. In learning, in play and in mischief, they are just like the average Canadian child. Their queries are as many and as interesting as from children in Canada. 'Has God a raincoat?' is the question of little Yang Sheng, when the teacher is talking about God sending rain and the necessity of wearing a raincoat to keep us dry. We keep rabbits in our Kindergarten and unfortunately they seem to have multiplied too rapidly for the mother rabbit to look after her young properly. One day we arrived at kindergarten to find that the mother rabbit had eaten one ear off of each of three rabbits. They were, and still are, a queer sight. There was great concern on the part of teachers and children alike, but one bright-eyed five-year-old had a comforting word for anxious little companions, 'Never mind, God sees all, He'll give them new ears.' Most of the children come from non-Christian homes where heathen practices and idol worship are ever in view. Our opportunity is great in our daily contact in the Kindergarten, through play and work, to show the love of God in all we do and teach.

The days come and go all too quickly, each with its own interest and activity, with its peculiar opportunity and responsibilities.

We feel certain that graduates will, each in her own way, make a lasting and effective contribution in the Church where she goes. They

Miss Hermanson amongst Formosan children.

will be fitted to give leadership, not only in the day kindergarten, but in children's and Young People's work in the church. We have incorporated in our training course Sunday School Organization and Methods, Group Work and General Church Leadership.

A highlight of the summer of 1955 was the first Conference for the Kindergarten teachers in our Churches, held in Tainan. I was privileged to have a part in the planning and teaching at that Conference. We had over 250 registered delegates, and a more enthusiastic group of people I have never met before or since. *Eager* is too mild a description for the way in which they literally drank-in all that was prepared for them in a programme which began at 6:30 a.m. and ran until 10:00 p.m., for five busy days. They went happily back to do a better job in their places of work. It was an experience revealing to us afresh how much remains yet to be done in the way of leadership training.

We are thankful for the witness of Christian teachers in Church Kindergartens."

When shall I attain to this
To thank Thee for the things I miss?

(Continued from page 1)

that His promise to bless and prosper extends not only to believing adults, but to their sons and daughters as well. As Peter reminds us: "The promise is unto you and to your children." (Acts 2:39.) Therefore our Church receives children into its fold in the sacrament of Baptism. In this sacrament, the parents and congregation are visually reminded of their responsibility of confronting these little ones at every turn with the Word of God. If anyone is too busy to read the Bible to them, to pray with them, to encourage them to attend Church School and Mission Band, and to provide leadership and equipment for these classes, he is, in effect offending them, and, "It were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." (Matt. 18:6.)

God in His providence, however, continues to raise up unselfish devoted servants who not only are willing, but are eager to teach little children the lessons they themselves have learned from consecrated parents and teachers. When they are requested by minister, elder, or superintendent to engage in Christian Education work, they realize that they are, in reality, being called by God to serve in His Name. We used to approach prospective leaders apologetically, offering in advance all manner of excuses on their behalf, and minimizing the importance of the task. Now we say: "Our Church School needs a teacher for nine-year-old boys. We believe that God is asking you to undertake this work in His name. It is for you to decide whether you can accept His call or not."

Furthermore, instead of asking for volunteers, we must choose very carefully the people who are to teach our children, as prayerfully as we sign our minister's call, and as thoughtfully as we select our doctor. A teacher can only pass on to a scholar that which he himself has first received. Only faith summons faith. Therefore, we must choose someone who professes Jesus Christ as Lord and Saviour, if we expect him to lead our child to make the same profession. Only a leader who has an interest in, and a concern for, those outside the walls of his church can impart to a child the desire to spread the Gospel to every creature.

Having then enlisted the services of these consecrated Christian leaders, the duty of the congregation is clear. It must help them in every way possible. It must put in their hands the lesson materials provided by the Presbyterian Church in Canada. These are based upon the Scriptures and, therefore, are of sound doctrine. They are graded according to the needs and abilities of the scholars. They are vitally connected with their everyday life. In addition, the Kirk Session and members should encourage their Church School staffs to take full advantage of all the leadership training programs which are offered them. The increasing number of well-equipped, attrac-

(Continued on page 19)

Searchlight on the Mission Overseas

With Students in Latin America

by Laura K. Pelton

IN THE DECEMBER, 1955, number of "The Glad Tidings", on pages 502-505, we introduced the Rev. Donald Wilson to our Society, and intimated that we were sharing in the salary and expenses of Mr. Wilson's work in Chile. We shall quote two paragraphs from page 502 of that issue so that we may have the appointment and work in mind as we quote excerpts from Mr. Wilson's letter of May 15, 1956.

"Last year some of the Mission Boards of our Canadian Churches agreed to undertake together a project in answer to a request from the World Student Christian Federation. The request came to us through the Canadian Student Christian Movement. It had to do with an invitation from the Student Movement in Chile, asking for someone from Canada who would go to Chile for three years, to assist and strengthen the Student Movement there.

"Mr. Donald Wilson, who at that time was completing his theological work in Alberta, volunteered for this special short-term service. He proved to be acceptable to all concerned; in fact, we felt we were exceedingly fortunate in securing the services of a young man so well qualified academically, theologically and with such genuine Christian commitment."

Mr. Wilson, after a term of language study, is now at work among the students with headquarters at Santiago, Chile. His arrival at Santiago has been of decisive help to the student group there, which is planning an excellent programme of activities. His presence and counsel for that group, and for the Student Christian Movement throughout Chile, has significance which cannot be computed in words. The following are excerpts from his letter:

" 'What is the intellectual climate in Latin America?' This is one of your questions which has reached me here in Chile. To its answer I will devote most of this letter.

This Latin continent has received two great European intellectual tidal waves. Their history must help us to answer our question, but not only this, for under and within the

(Continued on next page)

impact and context of these inundations of thought many of the contradictions of Latin America become clearer.

The Scholastic heritage, the life and thought of the Middle Ages, enshrined in Roman Catholic theology, arrived with the Spanish caballeros and missionary-priests. In the new world it built the first schools and universities. Its intellectual rule was undisputed and, protected by the Spanish Inquisition, it suffered few modifications from the Protestant Reformation. Church and education were at the right hand of the sword in the conquest of the continent.

The bugle call of the French revolution awoke the colonies of Spain, but, since the Church was so closely associated with the past, the new revolutionary leaders could scarcely find intellectual resources for their struggle there. Thus the liberal and humanistic ideals of France became the defense against tyranny. Latin America has never ceased to look to France as her intellectual beacon.

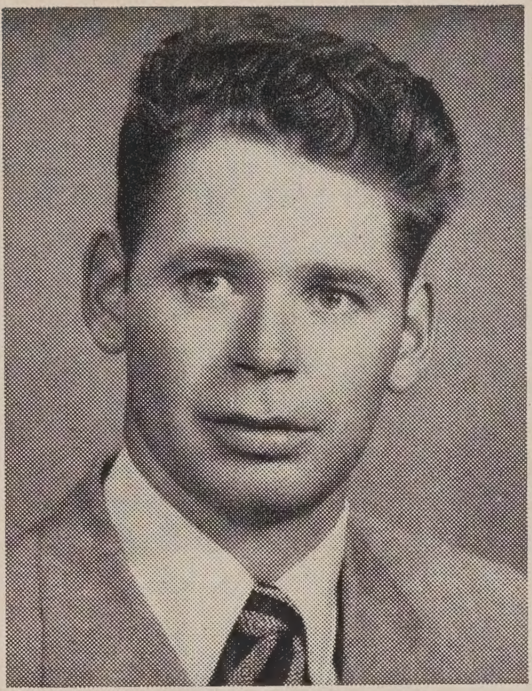
Today, though, the liberal forces and even the communists are uncertain of themselves. Dogmatic science has not provided a much better answer to the young continent than a dogmatic church. As was pointed out at the Cochabamba Conference of the World's Student Christian Federation in January, the Latin American university reform has never gone much beyond 1918. It revolted against clerical dominance of the intellect, but appears today to be almost bankrupt in leading the intelligentzia.

With its European rootage in thought, Latin America has suffered the gloom of post-war Europe. The national socialist states, which Peron and others sought to repeat on the models of Germany and Italy, have failed to orientate the soul. Europe's existentialist thought is geared to an exhausted continent, not to a frontier one. Yet the repeated failures in the political realm and fear of the Roman Catholic power-seeking hierarchy give existentialism some attraction.

In summing up, one might even say that perhaps the crisis of Western civilization is even more evident in Latin America than elsewhere. Here, man stands between the face of the Middle Ages and the roar of the atom. The student resents the dogmatic assertions of the Church of Rome, but recognizes too that the science and absolute freedom in which his father believed do not provide him with an adequate philosophy for 1956. Unlike Asia, Latin America does not have the revival of old religions to seek a modern answer. Unless, of course, you regard the sickening adoration of national virgin patrons, spiritualism, etc., as such. These, however, scarce make much intellectual impact.

On the whole, I find the Latin American student has more of a philosophical turn of mind than our student. He is less critical in a scientific sense, too. He does not rely much on the scientific method of making his judgements. For instance, a theological student in Buenos Aires could not be convinced of the differences in the narrative accounts between the four gospels. Many object to the authoritarian teachings of the Roman Church, but few mention the appalling superstitious junk to which thousands bow down.

Through the impact of democratic ideals and the scientific thesis, Latin American intellectuals have broken out of the walls of their scholastic heritage, but they now find that their hero can lead them very little further. Only a dynamic movement can meet the crisis of Latin America, not only in her mind but in her soul. Her many revolutions and strong men are all symptoms of her needs and her mental confusion. These handfuls of students, who come out to our Student Christian Movements scattered through Latin America in these recent years, may well be the bread thrown upon the waters. Certainly the opportunity is great at this moment for the announcing of the Gospel of Jesus Christ to the mind of Latin America."


DONALD WILSON

"AFFAIRS IN THE CHILEAN STUDENT CHRISTIAN MOVEMENT."

"With the beginning of university in April our programme also began. I have now visited the three Student Christian Movements of Chile in the principal university centres. Two of the groups have broken all previous history with a decision to meet weekly rather than twice a month, or even less. Numbers are not the best measuring stick, but do indicate something. We are in contact with some 125 students, with half of that number participating actively in the programme. In Santiago our student home is now ready, an apartment, and our activities are held in it. One Chilean student is living with me.

The National Council of the Chilean Student Christian Movement was held May 19-21 with a central study on 'The Latin American Man and the Cross'. We had some 30 students present."

Presbyterian Children's Workers' Conferences

Training for Church School teachers and Mid-week group leaders of children (ages 3-11) will be available in all Presbyterials this Autumn. For complete details see September Glad Tidings 1956, Page 37. To help children's workers plan ahead for attendance at these meetings conference dates now available are given below. Those that are still tentative are marked with an asterisk*. For further details write to your Presbyterial Secretary for Children's Work.

Synodical	**Presbyterial**	**Place**	**Date**
B. C.	Kamloops	*Kamloops	Oct. 1-2
		*Penticton	Oct. 13-14
	Kootenay	Cranbrook	Oct. 10-11
		Trail	Oct. 16-17
	Victoria	*Victoria	Sept. 24-26
		Nanaimo	Sept. 22
	Westminster	*Vancouver	Sept. 17-19
		*Fraser Valley	Sept. 20-21
Alberta	Macleod	*Lethbridge	Oct. 20
Saskatchewan	Prince Albert	Prince Albert	Sept. 18-19
		Shipman	Sept. 20
		Tisdale	Sept. 22
Manitoba	Brandon	Brandon	Oct. 24 & 27
		Hartney	Oct. 25
		Flin Flon	Oct. 22
	Winnipeg	Winnipeg	Sept. 17, 24 & Oct. 1
Hamilton & London	Bruce & Owen Sound	Walkerton	Oct. 10
	Chatham	Chatham	Oct. 1-3
		Windsor	Oct. 15-17
	Hamilton	Hamilton	Sept. 22
	Huron	Clinton	Oct. 26
	London	London	Oct. 13
	Maitland	Wingham	Oct. 25
	Niagara	North Pelham	Nov. 3
	Paris	Paris	Oct. 20
	Sarnia	Sarnia	Sept. 29
	Stratford	Stratford	Oct. 27
Toronto & Kingston	Algoma	Sault Ste. Marie	Oct. 21 & 22
	Barrie	*Stayner	Oct. 12
		Orillia	Oct. 13
	Guelph	*Guelph	Nov. 10
	Kingston	Kingston, Belleville, Trenton, Gananoque	Sept. & Oct.
	Lindsay	Beaverton	Oct. 17
	North Bay	Burks Falls	Oct. 18
		Sudbury	Oct. 19-20
	Peterborough	Peterborough	Oct. 10
		Cobourg	Oct. 11
	Saugeen	Arthur	Oct. 24-26
	Toronto West	Toronto	Late October
Montreal & Ottawa	Brockville	Prescott	Nov. 3
	Glengarry	Cornwall	Sept. 26
	Lanark & Renfrew	*Renfrew	Oct. 2
		Carleton Place	Oct. 3
	Montreal		Oct. 6
	Ottawa	Ottawa	Oct. 29, 30
	Quebec	*Sherbrooke	Oct. 31, Nov. 1, 2

MISS GRACE LEE

HOW I BECAME A CHRISTIAN

This year, at our Council meeting in Ottawa, one of our guest speakers was Miss Grace Lee of Victoria, who was presented with her 25 years' service medal. As she told of the wonderful way in which God has led her, we recalled an address titled "How I Became a Christian" which Miss Lee gave at another Council meeting in Olivet Church Toronto in 1948.

We reprint this address knowing that it will be of interest to all members of our Society.

I WAS BORN in Victoria. My father was a very rich merchant. He had a good character and good manners. He retired and took the whole family back to South China when I was seven years old. We lived in Kong Moon, Kwang Tung province. He did not like his children to mix with the other children because he was afraid we would learn the bad character and spoil his name. There was no girls' school in the city at that time so he got a private teacher for us.

One day, I went to visit a girl friend, who was born in a rich family too, but she was a Christian. She told me about the missionary school and I liked it very much, so I told my father that I wanted to go to this missionary school. He said if I would promise not to be a Christian I could go. At that time I did not know anything about "Christian" but just wanted to get knowledge. Therefore I promised him, and he let four of us go to that missionary school. It's name was Kai Tak and it was a boarding school.

Miss Agnes Dulmage was our principal. She was the one who led me to be a Christian. She was sent to China by the members of the Women's Missionary Society. The Bible was what she gave me, and the Bible was what she taught me. She was very kind and sincere to her pupils. No matter what problems I had she always took me up to her private room and prayed with me.

After two years I made up my mind to be a Christian and was ready to be baptized. Miss Dulmage said,

"You must go home and tell your father before you are baptized."

I did what she told me. My father was so very angry when he heard that I wanted to be a Christian. Then I told Miss Dulmage about it. She said,

"Keep patience and faith, do not be afraid, trust God, He will show you the way."

A few months later, I wrote a letter to my father and told him that I would be baptized on the following Sunday. The letter should have reached him on Saturday but it did not reach him until Monday, so I had already been baptized when he received my letter. He sent servants to the school right after the day he got my letter and took the four of us home. He said that if I would obey him, and not believe in Jesus any more, then I could stay home, otherwise he would not let me stay home again. I could not do what he said, so I said good-by to my parents and went back to the school the next morning. Miss Dulmage and all the teachers were praying for us when I knocked at her private room door. They were so glad to see me because they were afraid that my father would keep me home. Miss Dulmage let me stay in the school until I finished the primary grade, then I taught the Kindergarten for two years. Afterward I went to Canton and some friends lent money to me to get more education. In this period I had so many problems, but God was always leading me, one step by one step. After ten years I finished my education. I went home to see my parents and showed them I had still not spoiled their name. I told them that I was going to teach Chinese public school in Victoria in Canada and said good-by to them.

I arrived in Victoria in 1928 and taught in the Chinese public school for three years. They were very good to me but they would not let me preach the Gospel. I was not happy. One day Mrs. Katherine McQueen asked me to go to the Presbyterian Chinese Women's Auxiliary meeting and she asked me to take the devotional part, so I did. The women seemed to like me. A little later, the Rev. David Smith came to see me and asked me to go back to work in the Church. I thank God for opening my way.

In this period my father was getting old and all his business was gone. I had to send money to help the family. My father passed away when he was eighty. Before he passed away he told the family that I was the best child in the family.

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DARE YOU SAY "NO" TO GOD?

BY (MRS. G. L.) JEAN S. WALLACE

"NO, I AM SORRY but I couldn't possibly".

Is that what you said last year when asked to take office in your auxiliary? Just what excuse did you hide behind? Did you use health as an excuse for refusing to accept responsibility? Or perhaps you said you were much too busy already? Or did you claim that you weren't capable? Were any of these excuses really true? Did you just not want to commit yourself to duties to which you were not accustomed and which might be irksome? It is so much easier and more enjoyable just to come to the meetings, listen to the programme provided, and have no duties and responsibilities at all!

Most certainly health, or being already heavily-burdened with duties, are often valid reasons. However, the person who claims that health will not permit her to serve God on the executive of the Auxiliary sometimes has energy for her own entertainment and for social affairs. The woman who says she hasn't time to take office may just fritter time away, but so often the very busy person undertakes this further piece of work for God's glory, finds time to do it and does it well.

What about the member who says she isn't capable? Moses modestly claimed that he wasn't capable of doing what God asked and we can read in Exodus 4: 10-11 God's reply to him. One learns by doing a small job well to become more capable and confident for a larger attempt. Suppose you have never been a secretary and do not know how to take minutes. The present secretary, or someone else, will help you until you are at home with the job. Can it be that when you refuse to do something because you can't do it as well as Mrs. So-and-So that pride is the real issue? Is it simply that you are afraid that you won't make a good impression? Perhaps the secretary will have to carry on for a tenth year because no one will relieve her, or allow her to change to another office for variety and breadth of experience. Many auxiliaries need new members who will strengthen the work and assume office, giving the auxiliary new life and interest, thereby preventing it from getting into a rut.

Let us all be honest about the excuses offered when we are asked to take office in the auxiliary. Do we dare say "NO" to God?

"But it was just Mrs. So-and-So on the nominating committee who asked me", you say with surprise.

God's messenger sometimes wears a shabby coat and last year's hat, or may be a familiar voice on the telephone. What do we expect,—a fanfare of trumpets and the angel Gabriel?

PRAYER

O LORD OUR GOD, author of all beauty and loveliness, hear us at the special season of Thanksgiving, as we pour out our gratitude to Thee for Thy rich gifts unto us. We thank Thee for Thy goodness which has created us, for Thy bounty which has sustained us, and for Thy patience which has borne with us; for the scriptures which Thou hast preserved for us, we thank Thee, and pray that within these holy pages, the hearts of all men may find peace, and be led to a knowledge of the living Saviour.

Heavenly Father, we praise Thee for the blessedness of homes, and pray that Thou wilt fill them with holiness and peace. Bless all who are bound to us by the ties of kinship, friendship and love, and grant us strength that none of us add to the burdens of those who love us, by forgetfulness, silence or delay.

Blessed Lord, we entreat Thy care and guidance for the children in our homes. Grant patience and understanding hearts to parents and teachers, and may these little ones be precious jewels in our sight, as they are in Thine. Forgive us, that so often in times of stress and strain we wound their hearts and spirits by impatient words and hasty actions, and help us to be diligent in keeping before ourselves and them, a vision of the Blessed One Who said, "Suffer the little children to come unto Me."

Father, especially do we bring to Thee at this time "The children of the church." We thank Thee for godly women who, in days gone by, taught us by word and guided us by example while, as yet, we were but children. Enable us to follow them in faithful service, that our little ones may be nurtured in all things pertaining to the Blessed Jesus. For all leaders of children, in Church and school, we beseech Thy divine guidance. Abundantly bless the children's conferences about to be held throughout our church, and grant that all in charge may, with God's help, hold fast to love and purity, attempting great things for the Master, and expecting great things from Him.

And, as we pray for our own little ones, Dear Father, we pray for children the world over, that they, too, may ever be precious in our eyes. Friend of the homeless, Provider for all in need, and Comforter of the sick and suffering, look upon all such little ones this day, and open wide the ears of our churches, and of us Thy servants, to their agonizing cry for help and understanding, that, through us, their sorrow may be turned into gladness.

These blessings we ask, Our Father, in the name of Jesus Christ who came as a little child to dwell among us. AMEN.

Sir Francis and Lady Ibiam

SIR FRANCIS and LADY IBIAM

OUR CHURCH is to play host to two special visitors from across the sea during October and November. They are a missionary doctor and his wife, a nurse, from our newest mission field, Nigeria. Sir Francis and Lady Ibiam are engaged in hospital work at Uburu, Nigeria, with the Church of Scotland Mission.

Sir Francis is one of the outstanding citizens of Nigeria. He has served on the Legislative and Executive Councils, and he is a Privy Councillor and much-trusted adviser of the government. He is a director of one of the main newspapers of Nigeria, and he was a representative of his country at the World Health Organization meetings in Geneva. He has served as Chairman of the Christian Council of Nigeria.

His Christian service was publicly recognized when he was named a Knight of the British Empire in the New Year Honours in 1951, and he formally received the accolade from the Queen during her visit to Nigeria last winter.

Both Sir Francis and Lady Ibiam received their medical training in Great Britain. Now their oldest daughter, Alu, is studying in Scotland, while their daughter Tolu and son Aka are at home in Nigeria.

Sir Francis and Lady Ibiam will be speaking at special meetings, rallies, and receptions in key cities all across Canada, and they will be interviewed on radio and television, and in local newspapers. This will be a rare opportunity for our people to hear of the challenge of mission work in Nigeria, and to learn about that crucial area in the African community where our Church is committed to proclaim the Good News of Jesus Christ.

(Continued from page 10)

tively-furnished Christian Education buildings that are appearing across Canada attests the growing awakening on the part of congregations of their responsibilities in this challenging field. We pray that the day will soon come when all churches shall be as proud of their church school facilities as they now are of their stained glass windows and memorial chimes.

NOTE: Mrs. J. D. C. Jack is President of Barrie Presbyterial.

WE WERE THERE
At National C.G.I.T. Camp

by The Presbyterian Campers

"AND WHAT DO YOU THINK about chevron requirements?" This and many other questions on various topics affecting C.G.I.T. policy were thoroughly discussed at the second National C.G.I.T. Camp held at Camp Kwasind, Skeleton Lake, Ontario, from July 9 to 20. Council Ring was held daily and all phases of the C.G.I.T. programme were discussed by the sixty-eight girls representing Canada from B.C. to Newfoundland.

From the first train whistle on the East and West Coasts until the last goodbye at Toronto's Union Station, excitement ran high. At station after station across the country, more girls boarded the train amid a chorus of welcomes, to join the merry crowd bound for National Camp. The good will of C.G.I.T. Boards in all towns on the main line was clearly evident. At this stop, a box of sandwiches was provided for each camper on the train. At the

Seven Girls appointed by Presbyterian Church with Margaret MacNaughton.

next stop, a box of fruit, or cookies, was provided as a means of wishing "Happy Camping—from C.G.I.T. girls, leaders and committees of Canada." By the time Camp Kwasind was reached, many new friendships had already been formed and National Camp was off to an enthusiastic beginning.

Every day, from Morning Watch until Vespers and Campfire, we were busy with many worthwhile activities. Perhaps the most challenging was the Bible Study, "The Unfolding Drama of the Bible." This course was a survey of the whole Bible, as related to everyday living. Problems arising from the course were discussed in our cabin groups, with cabin counsellors guiding the discussion.

Besides group counsellors, the staff included resource leaders. Special fields of interest included campcraft, ornamental swimming, and canoeing in which we acquired new skills. We realize too, that the groups on handicrafts, folklore, folk dancing, and religious drama will be especially helpful to us in our home group and communities.

"Sunny" Matheson takes to a sunny spot for a discussion on the Bible Study.

"The cookout breakfast was good, but . . ."

An experiment in unit camping proved most successful. The usual conference-type camp days were interspersed with "group days" on which our cabin group and counsellors planned our activities around our own particular interests. These days included very popular "cookouts" and "sleep-outs."

One of the most inspiring evenings for us, as campers, was the International Friendship Night, at which time campers from other lands spoke to us on International Christian relations. Leone Su How, from Formosa, gave her views on why missions are necessary, and had a profound effect on our thinking. Other visitors from India, Bolivia, and Trinidad, shared with us interesting information about their countries.

Another highlight of the camp was the celebration of C.G.I.T.'s 40th birthday. To the delight of us

Overseas students and missionaries helped make National Camp a World Fellowship of Christians. Left to right — Sarojini Moses, India, Presbyterian; Muriel Harrington, Missionary in Bolivia, Baptist; Leone Su How, Formosa, Presbyterian; Bernice Sinanan, Trinidad, United Church; Jean Pauley (modelling the Punjabi costume), Montreal, United Church; Jessie Rosser, Missionary in India, United Church.

all, the camp executive dressed-up to show the many changes in the uniform from 1915 to 1956.

The weekend following included a happy day at Queenston Heights, Niagara Falls, and at McMaster University. Sunday was a day for worship, visiting the Deaconess Training School, and all too soon, goodbye to our many friends. Thus ended a wonderful camping experience. The National Campers of 1956 returned home with a greater dedication to God, and filled with the desire to build C.G.I.T. across Canada according to His purposes.

Models of C.G.I.T. uniform, past, present and future.

A TOTAL OF seventeen Presbyterians attended National C.G.I.T. Camp at Camp Kwasind, July 9-20, 1956. They included campers, students from Overseas, and leaders.

Campers—

Peggy Ferguson, Sydney, Nova Scotia.
Moira Carmichael, Valois, Quebec.
Christine Howat, Peterborough, Ont.
Donna Ramsey, Carberry, Manitoba.
Mary Ann MacDonald, Yorkton, Sask.
Liane Olsen, Calgary, Alberta.
Shirley Walker, Vancouver, B.C.
Myrna Mann, Niagara Falls, Ontario.
Gloria Stewart, Welland, Ontario.
Valerie Lor, Brockville, Ontario.
Elevera Marshall, Creston, B.C.

Guests from Overseas—

Miss Sarojini Moses—India
Mrs. Leone Su How—Formosa

Leaders—

Mrs. M. Matheson, Burnaby, B.C.
Mrs. R. A. Davidson, Brandon, Man.
Mrs. R. Rosevear, Toronto, Ontario.
Miss Margaret MacNaughton, Presbyterian Secretary for Girls' Work.

What is My Task?

THE STEWARDSHIP OF MONEY

by Rev. A. A. Lowther, M.A., B.D., D.D.
Wychwood Presbyterian Church, Toronto

AN AMERICAN encyclopaedia says that the United States has seven per cent of the world's population, and fifty per cent of its wealth. Canada also has more than the average wealth in its land and less than the average population. Therefore we Canadians are in the position of a very small family, which is also a very wealthy family. On humanitarian grounds alone we ought to be among the most generous givers in the world. Are we? Our federal government allows us to deduct up to ten per cent of net income for religious and charitable donations. The average deduction for all Canadians is actually only a fraction over one per cent.

As Canadian Christians, however, a special obligation is laid upon us. We are challenged by Christ to deny ourselves. Most Presbyterians are well able to earn their fair share of the national income, yet they do not seem to be giving a fair share to their Church. For example figures, issued in November 1955 by the Stewardship and Budget Committee of our own General Assembly, tell the tale. They show that out of fifty-three North American denominations reporting, we stand forty-third in total givings per member. For Budget purposes—the larger work of the church at home and abroad—we give a smaller proportion of our congregational revenue than any other denomination in Canada. In 1954, the latest year for which figures are now available, only one congregation in our whole church gave more than fifteen dollars per member to the Budget. Fifteen dollars is the price of a daily newspaper.

In Old Testament times the minimum standard of giving was the tithe. The tithe is one-tenth of a person's income. To this tenth there were also added freewill offerings. It must be remembered that the first Christians were brought up in the Jewish tradition. Surely the design of Our Lord's teaching was not to make them less generous than they already were! "Freely ye have received, freely give." (Matthew 10:8). "But the tithe is legalistic," someone objects. Is it really any more legalistic to calculate ten per cent than to calculate one per cent? Do you consider it legalistic to calculate at all? The Apostle Paul commands it. "Upon the first day of the week let every one of you lay by him in store (i.e. for the collection) as God hath prospered him." (I Cor. 16:2). He expects every Christian to work

(Continued on page 38)

TE DEUM

For all things beautiful, and good, and true;
For things that seemed not good, yet turned to good;
For all the sweet compulsion of Thy will
That chased and tried, and wrought us to Thy shape;
For things unnumbered that we take of right,
And value first when first they are withheld;
For light and air; sweet sense of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of The Worker in the work;
For hearts to apprehend Thee everywhere;
We Thank Thee, Lord!

For all the wonders of this wondrous world;—
The pure heart splendours of the coming day,
The breaking east, the rosy flush, — the Dawn, —
For that bright gem in morning's coronal,
That one lone star that gleams above the glow;
For that high glory of the impartial sun, —
The golden noonings big with promised life;
The matchless pageant of the evening skies,
The wide-flung gates, the gleams of Paradise,—
Supremest visions of Thine artistry;
The sweet, soft gloaming, and the friendly stars;
The vesper stillness, and the creeping shades;
The noon's pale majesty; the pulsing dome,
Wherein we feel Thy great heart throbbing near;
For sweet laborious days and restful nights;
For work to do, and strength to do the work;
We thank Thee, Lord!

John Oxenham . . . .

Boys and Girls!

Lâi-Hok Khì Hak-Hau

by Leone How

"DING-DONG, ding-dong," sounded the bell from the school on the hill top. "Hurry! or we'll be late!" coaxed Lâi-hok. The little feet began to pick up speed and run.

They were still puffing hard when a loud voice commanded "Attention" and everybody straightened up as if you had pushed a button.

The whole school sang the National Anthem while the flag was being raised. Thus each school day begins and ends with the flag-raising and flag-lowering ceremony.

"One, two, one, two," the teacher marched the class to their classroom. The desks and benches are lined in rows of twos to hold fifty or more pupils.

"Who founded the Chinese Republic?" Lau-shu (teacher) was asking. All hands went up. "Dr. Sun Yet-Sen" answered the class in unison. Lau-shu nodded, looking pleased and proud of them. Yes. China today owes a lot to Dr. Sun. That is why all citizens and school children are encouraged to study and follow his ideas and principles.

The second period was Chinese literature. My goodness, so many new letters to learn! And how confusing! You must be careful not to put a dot or a stroke at the wrong place or to omit it altogether, otherwise it might mean something quite different.

Besides history, geography, mathematics, science, etc., children in Taiwan also learn to write with a brush, and do figures on an *abacus*. These methods have been handed down for centuries in China, and to this day official documents are still written and signed with brush and black ink. In business offices the abacus takes the place of adding machines.

Before class was over teacher asked for the home work. Oh, oh, someone forget to bring it, and someone else didn't do it. Cold silence filled the room as they waited for the verdict. Finally Lau-shu said, "If by tomorrow noon you fail to hand it in, you know what the punishment is." They knew of course what teacher meant. Everybody heaved a sigh.

In Taiwan schools there are no electric machines to sweep, mop, polish and do all the cleaning. It is done by hand, using the minimum of tools, such as broom, water pail, dust cloth. Each class as a rule is responsible for its classroom. At the close of each day the floor must be swept, desks wiped, and windows dusted. To this task an offender might be assigned, as a fitting punishment for his or her offence.

Going to school, however, is not hard work all the time. Like any boy and girl the world round. Lâi-hok enjoys recess periods and looks forward to lunch hours. He loves to watch the big boys play basket-ball, volley ball and football. Baseball, tag, hide-and-seek, jungle-jim, marbles, are lots of fun too. The girls love to play ball, tossing it in the air and bouncing it on the ground. Skipping with a rope, and hop-scotch are quite common too.

What is in that aluminum box? Let us take a look. Can you see boiled rice, slices of pork, hard boiled eggs and vegetables in that one? This one here has boiled rice, fried fish and beansprouts. How would you like to take your lunch to school in one of these boxes and eat with chopsticks?

This is the way school goes from Monday to Saturday. A holiday on Saturday did you say? No! It is a half day school day.

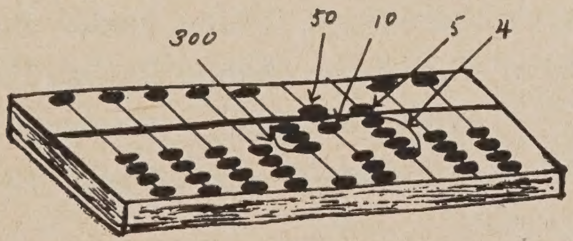
"Ding-dong, ding-dong." Lâi-hok hastened his steps. There is no A-Kim, no Chheng-chúi on the road this morning, but there goes Un-Sù (gracious gift) and his little sister. This morning there was no flag-raising ceremony. Instead Lau-shu was saying, "Let us worship God. Let us sing together hymn number three, My Heart Praises God." (This is sung to the tune of "This is My Father's World").

After worship service they went into their classes. In the Junior class teacher was talking about St. Paul the missionary, illustrating his journeys with pictures.

"Who is a missionary?" asked the teacher. The class all of a sudden became alive with answers.

"Anyone else?" teacher inquired. There was silence. Then Lâi-hok had a bright thought. "The preachers who go to the mountain tribes?" he said

Shown
is an
ABACUS



hopefully. “Yes. That’s very good Lâi-hok,” Lau-shu said. But she was not satisfied yet. “Any others?” she demanded. Lâi-hok thought to himself, “Could it be that more missionaries have come from Canada and I haven’t heard about them? Or more preachers have been sent into the mountains?”

No one seemed to know. Finally in a quiet voice teacher said, “What about each of us here? Are we being missionaries at home? at school? and everywhere we go?”

On the way home Lâi-hok hardly heard sister Pó-chu talking to him. He did not notice the glaring sun was making him squint and blink. His mind was busy thinking, “Are we being missionaries . . . ?”

The thought seemed to frighten him. He, a missionary to grandmother! Why, she worships many idols, and she is so sure of their protection!

Mother doesn’t object to listening to stories of Jesus, and she loves to look at the Bible pictures he brings home from Sunday School, but she always says, “I’m too busy to go to Church.” What about many of his friends at school? Must he be a missionary to them too?

Although Sunday is a holiday from regular school, to Lâi-hok it is not a holiday from learning. Today he learned that he too can be a missionary.

In his heart he said, “Thank-you God for sending missionaries from other countries. Please send more of them to come and train more and better Sunday School teachers, preachers and ministers. Please make more young people in Taiwan wish to learn to become Christian leaders.”

NOTE: The title is the Formosan way of saying Lâi-hok Goes to School.

In Remembrance

Mrs. D. A. McLaren	Tiverton, Ontario	Bruce-Owen Sound Presbyterial
Mrs. James Herd	Vancouver, B.C.	Westminster Presbyterial
Mrs. Alice Wallace	Cannington, Ontario	Lindsay Presbyterial
Miss K. J. McDougall	Cannington, Ontario	Lindsay Presbyterial
Mrs. Charles Hetherington	Cannington, Ontario	Lindsay Presbyterial
Mrs. Ralph Murray	White Rock, B.C.	Westminster Presbyterial
Mrs. W. W. McCormick	Galt, Ontario	Guelph Presbyterial

RAJANI OF THAILAND

BY MARGARET C. LEWIS

RAJANI TAH, sitting on the floor beside her grandson's mattress, touched the child's hot forehead fearfully.

"Khio is on sudden fire with fever," she thought. "If I only knew where to find a temple I could offer herbs and flowers to the gods and bring back holy water for him. But who among these Christians can direct me to a temple to Buddha?"

She glanced around the tidy house. Her daughter-in-law, Pawngsai, would soon return from teaching in the school, and her son, Sri, from riding a great tractor. Her plan, to persuade her son's family to move from this Christian farm community to her village, was not succeeding. She feared she would return alone—and be lonelier than ever. They would hardly invite her to live with them, for from the moment she had climbed down from the oxcart three days ago, they had made her feel like a child without knowledge.

Her son, so changed since he married an educated Christian girl, had said: "Put down the pole and water tins, Maa. Don't tire yourself bringing water from the well. Go over to the literacy class and learn to read."

Vipha, her ten-year-old granddaughter, and Pawngsai, had said, "Learn to sew on one of the machines from America." She would rather try to control an angry water buffalo than hold cloth with her fingers close to a quick, plunging needle, while pushing her heels and toes up and down on a little rack. And why should she learn to read?

Only her six-year-old grandson, Khio, enjoyed walking or sitting close beside her, asking her questions and listening to her stories about her home village. And now Khio was sick.

She looked up at the bamboo wall that showed children and the kind-looking teacher named Jesus. Rajani, who loved stories, remembered the one the young pastor-leader had told yesterday in the palm-thatched church building. Day after day Jesus had healed and taught people. One day when He was teaching in a house, a sick man's friends let him down through a roof on his mattress, so that Jesus could heal him, too. Rajani sighed. If only Khio could get up from his mattress, strong enough to walk.

Khio coughed, turned, and coughed again. Rajani rose to her feet, hurried across the room and out on the high verandah. She saw

Pawngsai close to the ladder leading up.

"Khio is worse," she called down softly. "What shall we do?" She watched her daughter-in-law turn and run to a house down the road.

Soon, the young pastor-leader arrived, and then the tall American **farang**, called Travaille. Both of them offered prayers for Khio's recovery to "God, our loving Father . . . in the name of Jesus, the Healer." After that, no one looked worried.

Next, a man carrying a bamboo case climbed up the ladder to see Khio. "The child does not have malaria or typhoid," he said. "It is pneumonia. I will drive him in the jeep to the Christian hospital in Chiengrai, where there is medicine that will cure him. Pawngsai will come with me."

Her son, who had entered from the verandah, said, "Pawngsai must care for Vipha and teach the children. I will go."

"No!" said Pawngsai. "You must plow fields for our new Christian neighbours, as soon as the machines have made our community's land ready for planting."

Suddenly, Rajani knew what she could do. "Everybody, hear me," she said firmly. "In this place I am stupid old woman who can do nothing. I do not understand a place of healing called a hospital, but I will go with Khio and prepare his food. When he is better I will tell him stories and answer his questions."

Her son's and daughter-in-law's relieved faces and words of thanks told her that she had made the right decision.

The ride to Chiengrai terrified Rajani. Khio, who lay on a short stretcher beside her in the back of the jeep, was having trouble with his breathing. The jeep charged along the curving road faster than a mad water buffalo. It rushed past rice paddies. Bamboo groves, yang and teak trees, appeared and disappeared before Rajani could blink her eyes. Leaning bamboo branches and trailing vines thrashed the sides of the jeep. Finally, it slowed and crossed a bridge. Rajani stared curiously at fine large houses.

"Here is the hospital," the doctor-driver called back to her.

Rajani saw a very large, plain building with a high verandah, supported by pillars. She scarcely had time to wipe the perspiration from Khio's face before the doctor climbed out of the jeep. Two men dressed in white lifted Khio out carefully and carried him on the stretcher up a sloping walk towards the high verandah. She ran after them.

"Wait!" the doctor called to her. "Khio will be well cared for. Please go with me to the clerk and help her with Khio's record chart."

From that moment on, Rajani was busy. She answered a young woman's questions about her grandson and about her son, Sri. She learned where on the verandah she could sleep, and how to reach a market to buy her food.

When she was permitted to enter a small room to see Khio, she was pleased with what she saw. The child was lying on a mattress raised on poles above the floor, and his breathing was quieter.

As she stood beside him, he suddenly opened his eyes, smiled at her, and then at the wall opposite. There Rajani saw a large picture of Jesus and the children. Rajani wondered why it made her feel secure to have it there.

By the next afternoon she felt quite at home.

When she saw the hospital's doctor take Khio's hand and quietly bow his head, she knew that he was praying for Khio and a wave of gratitude swept over her. She was delighted when she was permitted to help a busy young nurse bathe Khio, as well as cool his head with a damp cloth and give him medicine.

Best of all, she liked Nai Thong, the man who talked to the patients, told them stories, and read from the Christian's Book called Bible. He helped frightened, discouraged, lonely people, by telling them of God's love for them and how God had sent His Son Jesus to be with them and help them. When she talked with patients' relatives on the verandah, or while they cooked their rice, she wished she could help the sad, troubled ones.

The next day, Khio was better—not well enough to talk much to her or to Nai Thong—but better. On her way back from the market Rajani noticed the ornate roof of a Buddhist temple. Her feet carried her toward the temple, and when she came near, she went up the steps. She saw the relative of a hospital patient kneeling inside. To Rajani, the place seemed strangely sad and friendless.

"The poor woman will get no help here," she said to herself, and left without leaving an offering of food or saying one prayer.

When she arrived at the hospital, she saw oxen which had evidently brought a new patient. In Khio's room she found three moaning adults around the bed, and in it a strange little boy, sobbing. Quickly, she backed out and saw the young nurse carrying a basin of water.

"We moved Khio in with the other children down the hall," the nurse told her. "He's out of danger, thanks to God, and to new medicines from a Christian country."

"Thanks to God," repeated Rajani fervently. "Is the new boy very ill?"

"His side was torn by a swinging horn of a water buffalo he was riding. I'm getting him ready for his operation. If you hear yelling, it will be his grandmother protesting when I cut the dirty strings from his neck and wrists. She tied them there to keep his spirit from leaving his body."

Rajani sighed as she left to find Khio. Spirit worshippers had more fears than Buddhists.

(Continued on next page)

Khio's new room was a happy place. Nai Thong was with the children.

Khio's face lighted up when he saw her. "Here's my grandmother," he said proudly. "She tells interesting stories, too."

Rajani protested. "I cannot tell stories to take away people's fears and teach them to be good."

Smiling Nai Thong held up his Bible.

She said quickly, "I cannot read—but I could learn if I stayed on at the Christian farm."

"You've got to stay," said Khio. "We all try to make you like it there."

So that was why they had urged her to join groups!

She spoke slowly. "Now that I understand a little about Christians, I will be happy there."

Turning to Nai Thong she said, "Let me stay and listen to your story."

Note: (Mrs. Paul R.) Margaret C. Lewis is an editor in the office of Literature and Publications of the Board of Foreign Missions of the Presbyterian Church in the United States of America. Through her work, Mrs. Lewis has become familiar with the country and people of Thailand.

(Continued from page 16)

Friends! Can you see what the members of the Council Executive had done for me. They always sent the right person to the right place and do the good deed to glorify Him. Miss Dulmage already happily gone home but her work still alive. I will try my best to continue her work until my date is come.

I prayed to God for years and years that if it was His will He would give me an opportunity to stand in front of the members of the Council to tell them this story and to thank them. Today, I thank God for answering my prayer.

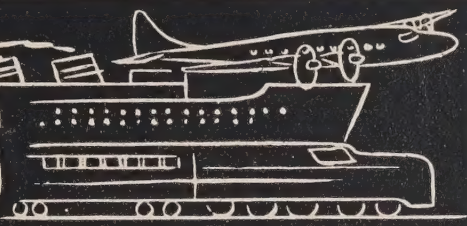
At the conclusion I want to repeat the Scripture: 11 Samuel, 22 Chapter, 33 Verse "God is my strength and power: and he maketh my way perfect."

THANKSGIVING THOUGHTS

Thou that hast given so much to me,
Give one thing more—a grateful heart!
Not thankful when it pleaseth me,
As if Thy blessing had spare days,
But such a heart whose pulse may be Thy praise.

George Herbert.

Comings *and* Goings



MISS MARGARET MacKENZIE arrived home on furlough from Taiwan the end of August and will be taking a special course at the National College of Education, Evanston, in kindergarten work. Miss MacKenzie will not be available for any deputation during this time.

MISS CATHERINE WATSON of Tyndale House, Montreal, will commence her furlough toward the end of September. **MISS WINNIFRED RIPLEY,** who has been serving in Sudbury, Ontario, for several years, will assume Miss Watson's duties while she is away. Miss Watson plans to study at Union Seminary and at Teachers College, Columbia University, New York.

MARGARET MacKENZIE

WINNIFRED RIPLEY

MISS HAZEL TURNBULL finished her work as Deaconess in the Presbytery of West Toronto on July 31st, 1956. She was married to the Rev. David A. Smith of Ottawa on August 25th. As Miss Turnbull leaves the National staff our prayers and good wishes for a happy and blessed future go with her.

CATHERINE WATSON

(Continued from page 5)

sion Bands and Explorer Groups. Many of the Bands include children from three to sixteen. The programme seeks to expand the children's knowledge of the work of the church in Canada and across the seas. Good story books of Mission work around the world have been available for some time. More specific help has been required in order that we might reach our goals. This is now available through the new programme material prepared for the *Children of the Church.*

We need many more groups. But even more, we need enthusiastic and understanding leaders.

Summertime offers wonderful opportunities to expand the influences of the church in the community. Children have boundless energy and are eager to answer the invitation of the church, "Come to Church Vacation School". In the long hours of the morning there is time for children to discover for themselves some of the interesting facts in the Bible, and to begin to understand some of its great truths. There is time for fun and laughter, time for stories and games, time for work and worship. The urge to create, to make things, to dramatize stories and events is very strong in all children. A good Church Vacation School provides the time and the opportunity so that children can make the most of this urge, for the leaders in these schools know that children learn best when they are creatively active.

The newest sphere in which the church has an opportunity to extend its influence is the Junior Camp. The numbers of children who want to go to camp has increased steadily in the last few years. For a period from five to ten days the youngsters live together with their counsellors in a Christian community. From early morning till bed time at night, the days are filled with thrilling experiences. What fun it is to go on trips of discovery in the wonderful world that God has made! Here the children can experience for themselves some of the wonder felt by the Hebrews of old. The Psalms begin to have a real meaning for these Juniors and the teachings of Jesus become important.

We have not yet begun to take advantage of our opportunity. Most of the camps are far too crowded, and the staff too small to do justice to the possibilities. Too often the programme is more suited to older children and too much is crowded into a short time. Children need time to think-through ideas. They need plenty of time to work and play together. Above all, they need mature Christian Counsellors to guide them.

The home, the Church School, Church weekday groups, Church Vacation School and Junior Camp, provide children with opportunities for Christian growth. They can be unlimited opportunities only if we put into them our best thought and planning. We need to work together

(Continued on page 39)

Books you'll like!

PICTURE BOOKS

review by ADA E. ADAMS.

PICTURE BOOKS have a fascination for children, especially if the pictures are colored and are of subjects and activities familiar to children.

The series of *Around the World* picture books have large, gaily colored pictures of children in far parts of the world. They show children at home with their parents, children enjoying festivals and birthdays, children with their toys and pets, children worshiping. There is a story for each picture. Each book also contains suggestions of ways to use the pictures. This is a good way to introduce Canadian boys and girls to children of other countries.

The titles in the series are:

Babies Around the World
Children and Their Homes Around the World
Children and Their Pets Around the World
Children and Their Toys Around the World
Children At Worship Around the World
Children of Japan
Children of India

The stories are written by Nina Millen . . . Janet Smalley is the artist. Her illustrations are always delightful.

THE THREE HENRYS AND MRS. HORNICLE.

by EDITH J. AGNEW

review by MRS. ROBERT P. CARTER.

WHAT DO CHILDREN look for in the books they read?

I cannot speak for all children, but I was quite interested in the reaction of my nine-year-old daughter to the book entitled *"The Three Henrys and Mrs. Hornicle"* by Edith J. Agnew. "It's interesting, mummy. It tells us about other people. And it's different." I could not help but ask why she felt it was different from other books. "Why, because it tells us about God, and how Mrs. Hornicle started a Church in Highcable. And, Mummy, I wish there were more books like it." Yes, that was Lynn's resume of, *"The Three Henrys and Mrs. Hornicle"* after she had read it for the *second* time!

In general, this is the story of life in a new mining town, "Highcable," in the West Virginia mountains. In particular, it is the story of the Bivens family (the "Three Henrys") and Mrs. Hornicle as they make their home

(Continued on page 39)

Notes from Mrs. Mary Herd

by L. K. Pelton

IN A LETTER from Mrs. Lyall McGlashan, we learned of the death of her mother, Mrs. James Herd, which had occurred in July. Enclosed in the letter were some interesting notes in Mrs. Herd's handwriting. Her daughter sent them because she thought they might be of some interest to us. As we read them over, our thoughts went back over the years and our long association with Mrs. Herd. Memories can be merely a pastime, road to happy hours or occasionally a means of pointing up valuable reminders for life today. The latter has been our experience in reading over Mrs. Herd's notes, and so we resolved to share bits of them with our readers. We quote from the first part:

> "From 1896-1908 I was actively interested in the English Presbyterian Women's Missionary Society. We had two good fields, Formosa and Amoy."

(Amoy is just on the mainland across from the Formosa Strait).

> "So that when Mr. George Lesley Mackay (The Blackbearded Barbarian) was at last sent by the Church in Canada to start mission work in Formosa, I was interested in his field. It was to the English Mission, Formosa, he went first for advice in his selection of the point at which he would start his work. We landed in Canada in late June, 1908. Vancouver was just beginning to develop."

(Anyone who knows Vancouver well today, does not always stop to realize what a very young city it is. We recall some very interesting conversations with Mrs. Herd in which she told about the early days in Vancouver).

Mrs. Herd goes on then to say they finally settled in the Fairview district where a Presbyterian Church was built and opened in 1910 and at once a W.M.S. Auxiliary was organized and she was the first Secretary. That was the beginning of Mrs. Herd's long service in the Presbyterian Church in Canada and the Women's Missionary Society. It was so typical of her to feel considerable diffidence in taking office. She felt very new to all things Canadian and all during her vigorous and committed life she combined a most memorable combination of confidence and genuine humility. We quote again from her notes:

"Then came the First War 1914-

> 1918 and our Missionary Women, myself included, had to divide their energies between Church and war service. I was made a life member of the Red Cross and during the war was Secretary to the Board of Y.W.C.A. Missionary work regained its activities and new groups came into life. New members, that meant new officers, had to be found. This brought me into the office of Presbyterial Correspondence Secretary."

In speaking of her years as President of Westminster Presbyterial, Mrs. Herd has the following in her notes and this is so typical of the woman—always eager and anxious to acknowledge the service of others. Ever generous toward her colleagues and yet all of us who knew her recognized the greatness and splendour of the woman who could never be other than chief among those with whom she worked:

> "As Presbyterial President, I had with me the finest board of women one could wish. We seemed to all agree that *the work was all that mattered and nothing else.* Consequently, we succeeded and now, after a quarter of a century, my heart softens when I think of the good time we had."

Referring to the onerous duties of her office as President of the Synodical (Provincial) later on we found this reference:

> "I was given grace and courage to carry on with the loyal support of my fellow workers. Now that I am physically unable to do much active work I think often of the opportunities granted me of doing something in the world for Christ, as also of the many real friends I made years ago, and still have."

As we read through the notes of Mary J. B. Herd, our mind went back to the almost annual visits we made to the coast and recalled the countless occasions when we worked and talked together. Of the many things the years have taught us, one is that God raises His own man or woman for His own appointments and Mary J. B. Herd was certainly one of God's women. Because of her stout leadership, her remarkable ability to get along with people, her great vision and her practical methods and techniques, she established a strong and ongoing Presbyterial after the disunity of 1925.

The keynote to the successful foundation of the ongoing Presbyterian Westminster Presbyterial after 1925 was the leadership which brought about the climax in which the work was done and described in Mrs. Herd's own words:

> "We seemed to all agree that the work was all that mattered and nothing else."

We say thank you to her daughter for allowing us the privilege of delving into the notes of her mother's memories and pray that the vision, the spirit and faith of a great woman may live on in the Presbyterial of Westminster and the Synodical of British Columbia.

(Continued from page 23)

out his proper proportion of giving. Moreover a church that gives the tithe is a church that grows. For instance one North American denomination reports that its membership has tripled since 1925. In 1920 that membership was half of ours. Now it is 100,000 larger. The leaders of this denomination say that growth for them really began when they made tithing "a basic doctrine of the church."

What is the official attitude among Presbyterians? In 1939, our General Assembly approved the following recommendation of the Stewardship and Budget Committee, "That all be urged to give to God, through the Church, in proportion as they have been prospered, and with due consideration of the scriptural method of the tithe." But tithing has not been the teaching of our denomination. One result is that we have not grown. Our membership to-day is only slightly larger than it was thirty years ago. Jesus said, "Where your treasure is, there will your heart be also." (Matthew 6:21). Wherever else our treasure is, it is obviously not in our churches. Therefore our hearts are not in them either, and our growth is less than half-hearted.

Our shortage of ministers is another fact that is relevant here. In Korea, where tithing was a common practice, ten families could support one minister. Each family gave a tithe of its income, and the minister received a salary equal to the average among his supporters. How many families does it take in your congregation to support one minister? Does his income equal the average income among his supporters? We are speaking of Korea before the recent war, during which the country suffered so terribly. Its sufferings, however, did not weaken it spiritually. A recent report states that during the conflict five hundred ministers lost their lives, but six hundred and twenty-five men who were prisoners-of-war volunteered for the ministry. Today the theological classes are crowded.

Where the people sacrifice to give to their church, workers will be forthcoming. If we do not think our churches are worth giving to, we shall always be plagued with a shortage of ministers. Giving is a proof of vitality. Generous churches never die. Dr. Hugh MacMillan in his book, "Then Till Now in Formosa," declares, "History shows that it has been the churches giving the weekly offering a central place in worship that have become vital organizations in their communities."

Our subject is Stewardship of Money, and yet this is a larger matter than mere finances. God honours those who honour Him. He is ready to bestow His rich gifts upon those who are ready to receive them. The gifts of growth, of an ample ministry, of a vital missionary spirit pulsating through all our congregations, are in His keeping. When we show that we are faithful stewards

(Continued on next page)

of that which already is ours, He will bestow upon us the larger gifts. Then, the burning of the mortgage will not be a goal, but a starting point. Then, each congregation will try to spend more for others than it does for itself. Then, our denomination will be more concerned with reaching those outside the kingdom than with maintaining its own traditions. Then, the reward of the worthy steward will be our reward too. "Thou hast been faithful over a few things, I will make thee ruler over many things." (Matthew 25: 23.).

(Continued from page 35)

in this new town. It shows clearly how sorely needed are the Sunday School and children's mid-week activities; and how important is the Church in a new town, to help unite the people and to give them the strength to face each new day. Yes, the three Henrys and Mrs. Hornicle shared a common dream, and that dream was realized with the building of their church in Highcable.

This is indeed a well-written story, full of dialogue which will hold a child's interest; it is also a well-illustrated story. Its attractive pictures are sure to catch the imagination of the junior in your home or class. In fact, I feel sure your juniors will enjoy reading "The Three Henrys and Mrs. Hornicle" as much as mine did!

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so that there will be no unnecessary duplication but rather a widening of horizons for the children of our church.

INSTRUCTIONS FOR DISTRIBUTION OF 1955 ANNUAL REPORT

A copy of the Annual Report is mailed *directly to each Synodical and Presbyterial officer* whose name is listed in the printed Report. The *copies for the branches* are as usual being sent to the Presbyterial Corresponding Secretaries, and should be distributed promptly. Secretaries should send them as follows:

— One to each Senior Auxiliary (afternoon or evening)
— One to each Evening Auxiliary
— One to each Young Women's Auxiliary
— One to each Affiliated or Associate Society
— One to the girls' group (or groups) in a congregation
— One to each Mission Band
— One to each Explorer Group

Promptness is best achieved by the Presbyterial Secretary mailing directly to each secretary or leader of the groups.

(Continued from page 6)

Some of the contributors are Presbyterian. This magazine is considered by the Women's Missionary Society to have sufficient value to be put without charge into the hands of leaders of all week day children's groups. We are fortunate indeed to benefit from the best that so many denominations can give.

For Vacation Schools the Interchurch Committee considers large numbers of suitable texts in order to recommend the ones they consider of greatest worth to the denominations interested. Much thought is given to a missionary project of common interest and urgent need which would appeal to all our Canadian children. This too is submitted to the various communions. Materials for publicity are prepared and are available for all who desire them.

Summer camps are also served by this Interchurch Committee in the selection of the best available texts. By agreeing on proper standards for maintaining an adequate camp, and supplying suggestions for raising the effectiveness of Church camps in general, they are assisting our church as well as others.

Visual Aids are reviewed, estimated as to value, and lists prepared as recommendations for the various denominations. This is a service much appreciated by our Presbyterian Church.

Along with other community organizations, such as the Parent-Teachers Association, the Interchurch Committee reviews Motion Pictures before they are shown in local theatres and makes recommendations of those suitable for children to see. In this way we of the Presbyterian Church, by uniting our voice with that of other churches, are endeavouring to build a body of discriminating public opinion which will insist upon good pictures for the entertainment of our children. This public opinion is growing sufficiently to have some influence with Motion Picture distributors and theatre managers.

When so many outstanding leaders meet together our Presbyterian Church derives inspiration from the larger view, as well as being immeasurably enriched by the contributions of the wisest and best leaders in our sister Protestant churches. We like to think that your Presbyterian representatives have contributed their share too. Because of the greater volume of materials produced to serve so many denominations we are able to have these for our use if we wish, at much less expense than we could otherwise produce them. The benefits derived by the Children's Work department from this interchurch contact is also experienced at other age group levels and in other departments of our church's work. At the provincial level and often at the local level we receive help also. The Canadian Council of Churches is just one unit of the World Council of Churches. May this valuable co-operation spread and strengthen.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK
1636 E. 29TH AVE.,
VANCOUVER, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — Miss Flora Whiteford, the newly appointed Deaconess at large for Victoria Presbytery, was warmly welcomed at a reception by the members of the Presbytery and the Presbyterial held in the new Gorge Church, *Victoria*. The Moderator of Presbytery, Dr. E. G. Thompson, presided during the programme after which a pleasant social time was spent.

The Victoria Presbyterial Executive met recently in St. Andrew's Church, *Nanaimo,* with the Vice-President, Mrs. F. D. Jenkinson in the chair. Special guests were Mrs. Clifford, Miss Sybil White and Miss Whiteford. Mrs. Clifford reported the highlights of the Council meeting. The hospitality of the Nanaimo ladies was much appreciated.

WESTMINSTER PRESBYTERIAL — A short graduation ceremony was held at the Annual "Mother and Daughter Night" of St. Paul's group, *Vancouver,* when eight explorers graduated into the C.G.I.T. At the close of the ceremony Rev. Norval Robertson presented four girls with gold "E" pins on completion of three years active work in Explorers. Mrs. J. Rogers brought greetings from the senior Auxiliary and the Explorer leader entertained with pictures taken on her trip to Europe.

The Annual Tea of the Westminster Presbyterial was held in St. Columba Church, *Vancouver*. An opportunity was given to meet the deaconesses and student Ministers appointed to this area for the summer months. These were Miss Sandra Johnstone, Miss Hazel Davis, Miss Margaret Howland, Mr. Kenneth Barker, Mr. Kenneth Wilson, Mrs. D. J. Corbett and Mr. Wm. Strawn. A pantry shower under the auspices of the Presbyterial Executives greeted the most recent arrivals in the Presbytery, Rev. and Mrs. D. J. Fox and Baby Carol. Rev. Fox has been appointed to Whalley Church.

The district Women of the Presbyterian Church journeyed by chartered bus to the Synodical Camp at *Roberts Creek*. This outing, sponsored by the Westminster Presbyterial, was most enjoyable as well as instructive. Many were disappointed in not being able to secure a reservation. Next year we hope to have two buses.

The auxiliary at *White Rock* was saddened recently by the loss of a faithful and revered member, Mrs. Ralph Murray, who passed away May 25th. Mrs. Murray was Secretary since the Auxiliary was formed over a year ago.

ALBERTA

Mrs. T. E. Roulston
Olds, Alberta
Press Secretary

A SUB-EXECUTIVE meeting of the Synodical of *Alberta* was held at the home of the President, Mrs. George Metcalfe. Mrs. J. H. Jamieson read from 11 Timothy, Chapter 1, followed by prayer. The Treasurer reported that $2,465.14 had been sent to Council Executive Treasurer. Notice was received that Miss Joan Rochemont of Nigeria will be in the Synodical from October 22 to November 9 on deputation work. The semi-annual Synodical meeting will be held on September 18 in Grace Church, Calgary.

RED DEER PRESBYTERIAL — *Carstairs* Auxiliary met at the home of Mrs. Marsh and Miss Richardson. Mrs. P. Weber reported on her trip to Ottawa to attend Council.

The Presbyterial met in Knox Church, *Carstairs.* Reports of various secretaries were presented. Miss Mary Kirker and Mrs. T. E. Roulston of Olds conducted morning and afternoon devotions. Mrs. Puzey displayed the literature. Mrs. Weber reported on the Council meeting. The Carstairs ladies were dinner and tea hostesses in the home of the President, Mrs. L. Alexander.

Mrs. P. Weber visited the *Olds* Auxiliary and gave a talk on the National Missions section of Council.

MANITOBA

Mrs. W. S. Smith
1481 Alexander Ave.,
Winnipeg, Manitoba
Press Secretary

WINNIPEG PRESBYTERIAL — The afternoon auxiliary of St. James Presbyterian Church, *Winnipeg,* held their Thank-Offering meeting and Rev. A. L. Farris, Professor of Church History, Knox College in Toronto, was guest speaker. His theme was, "Our Commission."

First Church, *Winnipeg,* held an Annual Joint meeting of the Senior Auxiliary and Home Helpers. Mrs. D. H. Ross, presided. Devotional exercises taken by Home Helpers and the business meeting followed. To Mrs. Edward Lee, who is celebrating her 98th birthday, a gift of $250.00 was presented, the donor being anonymous. It was thought fitting the donation should be credited to the Home Helpers. The film "We Visit The Bhil Field" was shown.

Under the auspices of the *Winnipeg Presbyterial* a family night was held in First Presbyterian Church in Winnipeg, in honour of Miss Hazel McDonald, B.A., on furlough from Formosa. Miss McDonald spoke on her work in Formosa. Mrs. Douglas Ross President of Manitoba Synodical thanked the speaker, after which all the children's groups formed a choir and took part in the closing hymn. The Ellen Douglas Gray Group entertained Miss McDonald at dinner prior to the rally.

Sectional meetings were held at *Stonewall* and *Morden.* Stonewall meeting's guest speaker was Miss Hazel McDonald. Mrs. J. P. Duffin presided. At Morden sectional meeting Mrs. C. Smith presided and introduced the President Mrs. E. M. R. Boudreau who brought greetings from Presbyterial and reported on Council meetings in Ottawa.

HAMILTON AND LONDON

MISS MARY BURGESS
BOX 463,
HANOVER, ONTARIO
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — The annual meeting of *Bruce and Owen Sound Presbyterial* was held in Westminster Church, Paisley. Mrs. A. W. Pae was the guest speaker, and in her address she said, "Today, more than ever before, we are called upon as W.M.S. and church members to be prepared for service and ready to witness for our faith." Mrs. Pae pleaded for fuller consecration of our talents, stressing the stewardship of time, mind, heart, faithfulness, and the giving of our substance. Mrs. F. Roward presided. Rev. Dr. George Aitken of Southampton, Moderator Bruce Presbytery, spoke briefly, bringing greetings from Presbytery. Mrs. Gordon Cunningham, treasurer, reported the allocation had been reached and exceeded. Miss M. Burgess, Hanover, gave highlights of the Synodical. An "In Memoriam" book given by Tara auxiliary in memory of Mrs. Donald McDonald, was on display, it contained names of 344 life members in the Presbyterial.

Burgoyne Auxiliary held a special meeting. Mrs. C. E. Fisher and Miss Olive Burgess led in devotions. Mrs. Irving Green and Mrs. Ross Doll sang a duet. Guests from Allenford and Tara attended with Mrs. B. F. Andrew of Hanover as the guest speaker.

Elsinore Mission Band held a special meeting. Allenford Mission Band and Southampton Explorers gave a musical number. Miss Beatrice Scott spoke to the children and showed slides on India.

The *Hanover* Mission Band entertained their mothers at a special meeting. Three Junior memberships and two seals were presented.

CHATHAM PRESBYTERIAL — The Senior Auxiliary of St. Andrew's Church, *Windsor,* heard a most interesting tape recording of Presbyterian mission work in British Guiana, by Dr. James Farris. Miss Charlotte Farris, deaconess, reported the Synodical meeting in Thorold.

The members of Sunshine Auxiliary, Knox Church, *Leamington,* met at the home of Mrs. D. D. MacMillan. The topic, "No Place To Lay Their Heads" was taken by Mrs. Foster Jackson.

Members of the Alexander Bartlet Auxiliary of St. Andrew's

Church, *Windsor,* completed plans for a party for the residents at the Homestead. Mrs. E. C. Boughner was guest speaker.

The Senior Auxiliary of St. James, *Thamesville,* presented a Life Membership to their minister's wife, Mrs. A. J. Simpson. Members of the Turin Auxiliary were their guests when Mrs. Reginald Jee reported on Synodical.

The Ellen Douglas Auxiliary of Knox, *Windsor,* had an interesting meeting using the topic, "Along the Jericho Road."

Sectional meetings were held in New Paulin Memorial Church, *Windsor,* at which Mrs. A. F. Farquhar spoke on "The Love of Christ In Our Hearts."

At New St. Andrew's Church, *Dover,* Mrs. Donald Campbell of Sarnia spoke on, "Signs of Hope."

HAMILTON PRESBYTERIAL—Increased interest marked sectional meetings held at *Carluke, Sheffield, Stoney Creek, Walpole* and *Waterdown.* Secretaries described the varied duties of their departments.

St. John's Kannawin Senior Auxiliary *Hamilton,* honoured Mrs. David Edge.

Mrs. William Robertson and Mrs. Frank Logan were honoured by New Westminster's Senior Auxiliary, *Hamilton.*

The Presbyterial June Tea in St. Cuthbert's, *Hamilton,* was well attended.

The Senior Auxiliaries of *Alberton* and *West Flamboro* conducted special Sunday evening services with Miss Isabel McConnell and Rev. H. F. Roberts as speakers.

LONDON PRESBYTERIAL — The Explorers of Knox Church, *St. Thomas,* held an open meeting, including a play and tea. Awards for the year's work were presented.

The W.M.S. of Alma St. Church, *St. Thomas,* celebrated its 60th anniversary in June with guests present from neighbouring societies. Mrs. D. T. Parker was in charge, and Mrs. J. K. West the special speaker. Music was provided by the Junior Choir, and soloists, Mrs. Jack Lee and Mrs. Lawrence Davey. Mrs. Joseph Fleming conducted a merorial service for former members. Mrs. Robert Calder gave the history of the Society. Mrs. West was presented with a gift prior to leaving for a trip to Europe. Refreshments were served by daughters of former members. Mrs. Arthur Arnum cut the birthday cake. Mrs. George Bloy and Mrs. George Hubert, former active members, were also present.

MAITLAND PRESBYTERIAL — One hundred and fifty-six members of Maitland Presbyterial met in Melville Presbyterian Church, *Brussels,* with Mrs. Morgan Henderson of Lucknow presiding. An honorary membership was presented to Mrs. Jennie Currie, Wingham, in recognition of many years of devoted service in W.M.S. work.

An "In Memoriam" was presented to *Dungannon* W.M.S. in memory of Mrs. Robert Mawhinney whose death occurred in 1955. Mrs. Mawhinney had held various offices in Presbyterial. Guest speaker was Mrs. Russel Self who told of her life on the Jhansi field, illustrated by coloured movies and slides. She displayed beautiful handwork done by the natives. She also dressed a group of children and young people in authentic Indian costumes.

PARIS PRESBYTERIAL — A summer Conference was held in Knox Church, *Embro,* with Mrs. Arthur Hamilton speaking on the Council meeting in Ottawa. She also told about work among Chinese children in various centres, and the work in the Indian Schools.

The afternoon auxiliary of Knox, *Woodstock*, had Miss Agnes Dickson of Penmarvian for their Thank-Offering meeting. Guests were present from Innerkip and Paris.

SARNIA PRESBYTERIAL—Mrs. L. H. Sinclair, presided at a Presbyterial executive meeting in St. Andrew's Church, *Sarnia.* Snyodical reports were presented and plans made for the annual sectional meetings.

Mrs. Robert Bruce of *Wyoming* was guest speaker at Paterson Memorial Church, *Sarnia.*

Mrs. L. H. Sinclair spoke at the *Camlachie* Senior Auxiliary meeting.

The guest speaker at *West Adelaide* was Mrs. (Rev.) Mark of Thedford.

The ladies of the Dutch Reformed Church were guests of the Senior Auxiliary of St. James, *Forest,* when a unique candle-lighting service was an interesting part of the programme.

STRATFORD PRESBYTERIAL — *Stratford* Presbyterial held a conference in Avonton at which one hundred and twenty ladies were present. Mrs. George Cleland of Listowel presided and Mrs. A. Campbell, president of Huron Presbyterial, spoke of her work in Edmonton, where she had been before coming to Seaforth. Mrs. Arthur Hamilton of Atwood reported on the Council meeting in Ottawa. Missionary stories were told by three young girls, and judged by two of the delegates.

TORONTO AND KINGSTON

MISS LUNDIA MACBETH
307 TWEEDSMUIR AVE.,
TORONTO 10, ONTARIO
PRESS SECRETARY

ALGOMA PRESBYTERIAL — At the quarterly meeting of Algoma Presbyterial held in Westminster Memorial Hall, *Sault Ste. Marie,* Miss Dora Hunter, President, gave a comprehensive report of the Synodical meeting held in Harriston. Special mention was given to Personal Stewardship, and The Place Of Women In The Church. Awards were given Explorer's Groups and were presented by Rev. J. H. Williams.

A memorial service was held for Mrs. M. Bole, a loved member, who had been a good friend to many girls, when she was Superintendent of the Y.W.C.A. in *Sault Ste. Marie.*

BARRIE PRESBYTERIAL—Knox Presbyterian Church, *Meaford,* were happy to have with them forty members of Knox Auxiliary, Goderich. Mrs. B. T. Ferguson, President, welcomed the guests. Mrs. G. W. Schaefer, President of Knox Goderich, presided over the business portion of the meeting. The speaker, Mrs. Paul Rumball of Priceville was then introduced by Mrs. Ferguson, and her most interesting pictures of our church work among the Korean people in Japan, was appreciated by all. Rev. Robert G. MacMillan closed the meeting with Prayer.

The Sectional meetings of *Barrie Presbyterial* were addressed by Mrs. Arthur W. Pae of Toronto. There was an excellent attendance at Penetanguishene, Stroud, Oro-Esson, Nottawa and Bracebridge.

LINDSAY PRESBYTERIAL — The annual Children's Rally of Lindsay Presbyterial was held in *Port Perry.* "Love Thy Neighbour" was the theme with Mrs. MacSween of Blackwater giving the children a clear word picture of who and why we should "Love and Serve." Mrs. Armstrong of Port Perry, brought "Greetings" from Presbyterial. Mission Bands and Explorer's groups attended from Beaverton, Bolsover, Cresswell, Fenelon Falls, Leaskdale, Port Perry, Woodville and Wick.

The Summer Rally of Lindsay Presbyterial was held in Knox Church, *Woodville,* with Mrs. W. W. Finney, presiding. Mrs. Stewart MacFarlane gave the highlights of the Synodical meetings held in Harriston. Mrs. C. J. Beckley, Woodville, graciously welcomed the Presbyterial to Woodville. Mrs. A. S. Curr, President of Synodical was the special speaker, taking as her theme, "Behold I Send You Forth."

NORTH BAY PRESBYTERIAL — Mrs. Paul Newton of North Bay was installed as President of the Presbyterial during the 42nd Annual meeting held in Knox Church, *Sudbury.* Delegates were present from Burk's Falls, Parry Sound, North Bay, Massey, all Sudbury groups including the Chinese group. Mrs. Newton presided at all sessions. The opening Prayer was given by Miss Winnifred Ripley, Deaconess at Sudbury. Greetings from the Presbytery were extended by the Rev. J. K. L. McGowan. Interesting panel discusions were led by Miss Ruby Walker, Regional Secretary. Officers were installed by the Rev. J. S. Roe.

ORANGEVILLE PRESBYTERIAL—The Children's Rally for Orangeville Presbyterial was held in *Waldemar.*

Mrs. H. W. Caslor, Cheltenham, Children's Work Secretary, presiding. There were five Mission Bands taking part in Bible Dramas.

Eighty girls and their leaders from Saugeen Presbyterial, and eleven girls from Priceville, attended the C.G.I.T. rally held in St. Andrew's Presbyterian Church in *Mount Forest*. Mrs. D. McArthur, Girls' Secretary for Saugeen, presided. Mrs. Paul Rumball brought "Greetings" from Orangeville Presbyterial and Mrs. G. B. Anderson, President of Saugeen Presbyterial, expressed her pleasure at being present. Miss Ruby Walker, Regional Secretary was the guest speaker, slides were shown on the lands of Ojibways, and Rev. Erie Larsen of Drayton pronounced the Benediction.

An impressive and striking ceremony was witnessed in Knox Church, *Palmerston,* when the affiliation service of the C.G.I.T. with the Women's Missionary Society took place, and was conducted by Mrs. Kenneth Reid. Guest speaker was Mrs. Gordon MacArthur of Holstein, Presbyterial Convener of Girls' Work.

The *Orangeville Presbyterial* Executive met in Tweedsmuir Presbyterian Church with Mrs. Irene Fraser presiding. Various departmental secretaries gave encouraging reports. The roll call for the day was answered with suggested ways in which the work within the Presbyterial could be strengthened. One suggestion was that each auxiliary be asked to appoint a delegate to attend Executive meetings in Orangeville.

The Auxiliary of Knox Presbyterian Church, *Grand Valley,* report the retirement of their treasurer Mrs. John McBride after 26 years service. Mrs. John Hills, their secretary for 14 years and Mrs. McConachie, Home Helpers secretary for 8 years. An "In Memoriam" certificate was presented to Miss Jessie Sime in memory of her sister Sarah.

GUELPH PRESBYTERIAL — At *Galt* a tribute to a well loved member, Mrs. W. W. McCormick was observed by a few minutes silence. Mrs. McCormick was a charter member of this Auxiliary which was formed in April 1920. She was also Glad Tidings Secretary for 16 years.

WEST TORONTO PRESBYTERIAL — The Janet Geggie and Sloan Auxiliaries and the Friendship circle of Parkdale Presbyterian Church, *Toronto,* held their annual Joint "Family Night." The guest speaker the Rev. Mariano di Gangi, B.A., B.Th., B.D., pastor of St. Enoch's Presbyterian Church, Hamilton, and Convener of the Board of Evangelism and Social Action, gave an inspiring address on the theme, "When God Gives The Green Light." Mrs. Arthur J. Cherry, President of the Janet Geggie Auxiliary, occupied the chair.

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NOVEMBER
1956
VOL. XXXII

Theme of this Issue — "Prayer and Faith"

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FEAR AND FAITH

By THE REV. JOSEPH WASSON, D.D.

"What time I am afraid, I will trust in Thee."—(Psalm 56:3)

MAN IN HIS LONG JOURNEY through the generations has never been able to dismiss his fears. Long before the Psalmist penned these words, from the dim past down to the present day, fear is one of the strongest instincts that have moulded the religious and social life of man. It is not the sole possession of people in any particular station in life. There are rich as well as poor in the frightened crowd; young as well as old. In most things they are totally different, but they are all alike in this—they are afraid. A distinguished minister who followed the practice, on occasion, of preaching on subjects submitted to him by his people has said, "So far, from the letters I have received, I can say with some assurance that the biggest load on men's hearts today is fear."

We do well to remember, however, that fears are of different kinds. There are natural fears and neurotic fears, and the distinction can be a helpful one. Natural fear, like pain, is one of the sentients of life. If we had no fear at all we should probably pay for the lack of it with our lives. The fear that is natural puts us on the alert, is a friend. The fear that is neurotic is an enemy, and unless it is managed and mastered we are liable to be wrecked by it. These are days when neurotic fear has grown to such dimensions that it overshadows the life of multitudes, and robs them of both physical and mental health. If there is no salvation from such fear, there is no salvation worthy of the name.

Only the insensitive are blind to the threat under which our civilization lives from day to day. Only such are untouched by that fear which casts its shadow over the world. It has many forms—anxiety for others, cares about health and old age, speculation about the future. Then there are the recurrent crises in the field of international politics; dissensions in high places where understanding and agreement are indispensable for the peace of the world; hunger and famine in some lands with their threat of disease and death—with these we have to live. And over these the new menace of atomic power with its double threat to both freedom and security, and a possible end to the very existence of life on this planet. A formidable list, indeed; a grim tally, and the most sombre of all dark horizons.

Now it is not the business of the church to whittle down that list or abate by one shade its darkness. Realism in facing life is one hallmark of the Christian. So the question arises as to the attitude of the church in face of the fears of the day.

It is not without value to remember that both our Lord Himself and the early church lived, as we have been called to live, in a grim and foreboding period of world history. They lived in a world in which to look at the outward facts was to despair. Yet, such is the marvel and paradox of the New Testament and, indeed, of history. They wrote, in exactly those circumstances, a Book which glows with hope from its first page to its last. Among the bravest words ever spoken in the ears of men are those of Christ when the cross was in view and the shadows were lengthening around Him: "Be of good cheer; I have overcome the world." At their centre was a great calm and they were spoken that the disciples might inherit peace. Even at this distance of time, these words reach us with the power of a revelation, and we wonder over them all the more because history has shown their truth. Our Lord was master of fear. There were no sudden dangers which shook His poise. There were no crises that shattered His nerve. Perhaps nothing helped to impress His disciples with a sense of His majesty more than His superb control of fear.

When we come to discover the secret of that fearlessness, we find it rooting itself in confidence; confidence in God the Father. And it was this spirit He sought to instil into the minds and hearts of His followers. "Why are ye so fearful?" He said to a group of men living in terror of losing both gear and life, "How is it that ye have no faith?" Everywhere He sought to cast out the demon of fear by the stronger power of faith. The implication is clear: faith and fear cannot stay in the same soul together. Either faith ousts fear or fear ousts faith: the same man, the same world cannot entertain both. This is the issue to which our civilization and we as individuals in it are all shut up. Either the slow strangulation of the human spirit in fear awaits us, or its new burgeoning in faith: and there is no third alternative.

"What time I am afraid, I will trust in Thee" said the psalmist of old.

Here is the sure way to the conquest of fear. It is the way of faith: faith in God. This is not just blind optimism. Faith is alive to the tragic problem of evil. It sees all the ugly facts of life. But it sees also the saving purpose of God and His grace in Jesus Christ. It knows that in His Cross and Resurrection God broke the power of evil at its heart, and that His purpose for the world cannot fail. Therefore it faces the ugly facts of life with defiant hope and confidence. Faith in God, as christianity interprets it, is the most perfect antidote to fear.

Such confidence is something that the modern church would do well to covet: for this is our rightful inheritance in the Gospel. One does not readily gain the impression that modern christianity is an impressive testimony to the victorious claims of the New Testament. The church talks today as though she were struggling for existence; as though there were a doubt about her ability to survive. The survival of the church is, of course, an old question of debate: but that survival is also one of the miracles of history. The old Reformed Churches of Europe, and some of their successors, with scriptural and historical appropriateness chose for their motto a phrase referring to the burning bush—"Nevertheless it was not consumed." That is the sentence with which you must conclude every chapter of the history of the Church.

In days like these when the whole world seems to be losing its senses, there come times when the burden would be intolerable were it not for the remembrance of other days that teach us patience and the harbouring of our faith.

Timorous and Mistrust, who met Christian on the Hill of Difficulty, said that the further they went toward Zion the more danger they met with; and so they turned and were going back again. But Christian kept on the way, and though he had many mishaps in it, he saw at last the lights of the Celestial City. There is nothing else for it if we are not to be overwhelmed. Such faith is vastly more than a tepid intellectual "I believe." It is a matter, not of head-work only, but of heart-work, of will-work, and the soul of it is the phrase "I commit." Faith throws itself utterly upon God, and hurls itself and its possessions, its home, its friends, after its insight, assurance, that God, in His essential nature of Love and Might, has appeared in Jesus Christ our Lord. That is why with the sounds of the crash of falling Rome sounding in his ears, Augustine could sit down and write his "City of God." And that is why in every crisis of darkness and terror Christian men and women have stood up in defiance of the darkness and the uncertainty with the great cry upon their lips, "I believe and therefore do I hope."

New Editor and Director of Publications

IT IS A GREAT PLEASURE to announce to our Society that Mrs. Arthur Cherry is to become Executive Director of our Publications Department.

Mrs. Cherry is well known to a great many of our members. She has been Secretary for Christian Literature on our Council Executive since 1942, and has many qualifications which recommend her for this important position.

MRS. ARTHUR J. CHERRY

Mrs. Cherry was born in Toronto but spent a number of years in Edmonton. She has written professionally since 1916 and is interested in writing short stories and children's plays. She is a Presbyterian and President of Janet Geggie Auxiliary of the Women's Missionary Society of the Parkdale Presbyterian Church, Toronto, and has been interested in the Sabbath School and C.G.I.T. She is a past President of Toronto Branch of Canadian Women's Press Club and a member of the Authors' Association and Helconian Club. For many years Mrs. Cherry has written Feature Articles for the Canadian Countryman and latterly was Contributing Editor to the Farmer's Advocate.

We extend a most hearty welcome to this genial, kindly and well-qualified person who is to become the Editor of our Glad Tidings and we ask your sympathy and prayers for the great task she is undertaking.

(Mrs. W. R.) ETHEL M. ADAMSON
President

MY LIFE

My life shall touch a dozen lives
Before this day is done —
Leave countless marks for good or ill
Ere sets this evening's sun;
This, then, the wish I always wish,
The prayer I ever pray —
Let my life help the other lives
It touches by the way.

(Anon.)

PRAYER

FATHER OF ALL MERCIES, hear us now as we lift up our hearts in praise to Thee for Thine infinite care over us. We thank Thee for Thy countless gifts of grace, for good men and women all about us, who bear on their hearts the sufferings of others, and most of all we thank Thee for The Lord of glory Who redeemed us by His own blood.

We come to Thee this day confessing our sins before Thee. Father, forgive us our faithlessness as witnesses of Thee, and our weariness in well-doing. Forgive us our harsh judgments of others, and help us to open our hearts, that Thy pure love may enter in and give strength in every hour of weakness.

Most gracious God, who hast given us the church of Thy dear Son, give unto her, we pray, a fresh out-pouring of Thy Holy Spirit. Grant unto ministers and members a surer hold on faith, that we may not tremble at the threatening forces of evil, but may be enabled to walk even where we cannot see, and to believe even although we cannot understand.

We pray, our Father, for Thy valiant servants who have gone to dark and heathen lands as heralds of Jesus Christ, especially for the young men and women who have recently been appointed to overseas work and to specialized service in the homeland. Be with them in perils by land and sea and air, in times of fearfulness and disappointments, and may they have the joy of seeing Thy work prosper in their hands.

O God, who in Thy mercy has blessed us with the gift of remembrance, hear us as we lift our hearts in Thanksgiving for all, who, having served Thee here, are now with Thee in glory. We praise Thee for the wise and good in every age who give light to their fellow men, and for those who laboured and suffered and died for freedom and equality among all peoples. Help us to believe and assuredly to know that we are still one with them in holy fellowship.

Finally, dear Father, we ask Thy divine blessing on the work undertaken by the women of our churches. Give richness and purity of heart and mind to Thy devoted servant who has prepared the service for that great day in the coming year, when women the world over will once again, unitedly, kneel before Thee in prayer. God grant that, as Thou hast given us a place for prayer, so wilt Thou give us hearts to pray, that we may know more of Thy power in our daily lives, and in the winning of the world for Thee.

Grant us our requests we beseech Thee, dear Father, in the name and for the sake of Jesus Christ Thy Son and our Saviour.

Amen.

CHRIST'S PRAYER AND OURS

Prayer in the Lord's Name

By REV. PROFESSOR DAVID W. HAY, M.A., D.D.

NOT ALL PRAYER is good prayer. There are many religions in the world, but they are not all true, and the kinds of prayer they encourage are not all good. Similarly, the natural impulses that a Christian has in prayer are not all good. It is necessary, when praying, to "try the spirits, whether they be of God." I suppose most of us are repelled by the type of Christian who too readily speaks as if all his actions were dictated by the Lord.

Jesus said, "If ye shall ask anything in my name, I will do it (John 14: 14). Resting on this promise, Christians are often perplexed when their prayers are denied. It is necessary to understand what prayer in Christ's name means. It does not mean expressing our wishes to God believing that they will be met as long as we tag on the phrase "for Jesus' sake." This is an impulse of unregenerate religion, not much removed from magic. The ancient superstition still survives that words have magical power that the unseen world can be controlled by the right formula. Christians are being actuated by a similar degrading notion if they think that the name of Jesus can be used as a talisman for getting results. If we speak of "the power of prayer" or say, "Prayer does things," we are corrupting the Christian faith, if this is the kind of thing we mean.

When Jesus sent out the seventy on a preaching mission, they "returned again with joy, saying, Lord, even the devils are subject unto us *through thy name.*" Jesus rejoiced too, and then gave them some instruction. "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your *names* are written in heaven." He was warning them against the desire to have power for themselves—even spiritual power. Their ministry had been effectual because they had yielded themselves up to be instruments of *His* power. They were to rejoice because their names were written in heaven—because, that is to say, they were personally identified with Him and His kingdom.

There is no space to say how much the term *name* means in the Bible. God's name stands for his person, his will, his power, his presence, just as a man's name means his personal individuality. To know God's name, or for God to know our name, means to be in fellowship and unity with Him. The saying, "If ye shall ask anything *in my name,* I will do it" contains a restrictive as well as an expanding meaning: *"Only* what is asked in accordance with my will will be answered." It is clear that our Lord is encouraging the Apostles to believe confidently that they will be heard, as he does in other sayings (e.g. Matt. 7:7.). "Thou art coming to a King; large petitions with thee bring." But all these sayings are to be understood under the sign of the Name. They are very far from meaning that God will do anything we want. Jesus was sending his Apostles to hardship and death when he encouraged them to pray with confidence. We have heard of people giving up prayer and giving up religion on the grounds that prayer "does not work." We should not teach that it does, on these terms. It is fatal to imagine that the Christian has a duty to defend indiscriminate prayer.

Prayer for the Christian is the way by which through Christ we yield ourselves up to God for the purposes of his kingdom. This does not mean—God forbid!—that we are not to bring every manner of need before God. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." But it does mean that we leave the decision always to God, and thus can be "kept by the peace of God." Jesus himself gave us the supreme example of believing prayer in Gethsemane, when he prayed, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). Because he trusted God utterly, he expressed his need, but he left the issue to God. It is worth while noticing from this example that faith is not to be equated with mental serenity. This supreme act of faith was agony. Let us keep Gethsemane in mind as a corrective to the popular modern "peace of mind" cult that knows nothing of the deeper reaches of the Christian life. The Christian must be ready to tread the Via Dolorosa with his Lord. In the supreme act of faith, our Lord "sweat great drops of blood." We must not measure our faith by our composure, but by our faithfulness.

Let us dwell for a moment on another text that is much misunderstood. "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." It is sometimes thought that Jesus is here saying that, if we believe *hard enough*, we shall get what we want. Of course, that is quite wrong. That would be salvation by works. *Believing* means *being in the kingdom*. It is simply another way of speaking of prayer in the name of Jesus. It is necessary to distinguish Christian faith from much of what passes as "faith-healing." Such teaching says, "If you believe you can be cured, you will be cured." No doubt this can be the case. The link between the mind and the body is very close, as modern medicine acknowledges. I am not denying that healing takes place under this principle; still less am I denying that, when it takes place, it is the work of God. Indeed, one must go further and say that faith in God can make these healings possible when otherwise they would not happen. But still we have not touched what the Bible means by faith.

Faith is the ability to descry the lineaments of God's kingdom newly revealed in Christ. This is much more than the "faith-healing principle." A person who does not *discern* God's kingdom in Christ cannot live in the *power* of the kingdom and cannot fully receive God's blessings (Mark 6:5). This kingdom is entered only by believing, by faith. "Whatsoever ye shall ask in prayer, *believing* . . ." simply means whatsoever we ask *as a member of the kingdom.*

Clearly, then, this believing is at one and the same time a receiving. For example, we can receive forgiveness only by believing that our sins are forgiven. This does not mean that God can only forgive if we believe that our sins are forgiven. It means that we can only receive forgiveness by believing in it. The gifts of the kingdom are received, and can only be received, by faith. But also, as gifts of the kingdom, they must be decided by God's will, not ours. Therefore Paul was content to retain his ill-health, so that the *power* of Christ might rest upon him—unhealed! (2 Cor. 12:7-9). Paul would not at all have agreed that Christ's power was not with him because he was not healed. His ill-health gave that power an opportunity to be seen. In sum, prayer in Christ's name is not prayer in which we bend God to our will, but prayer by which we bend our wills to His.

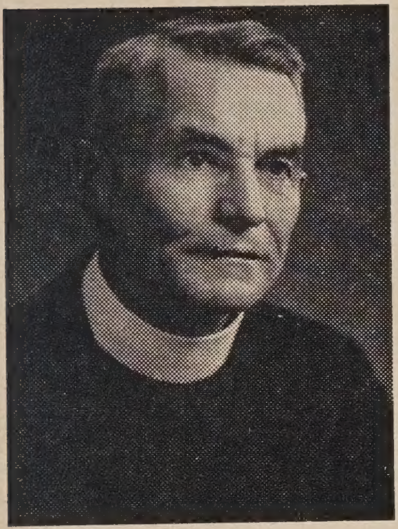
(This is the first of two articles on "Christ's Prayer and Ours" written for The Glad Tidings by Rev. Professor David W. Hay, M.A., D.D., Professor of Systemic Theology, Knox College, Toronto. The second will appear in the December issue.)

In Remembrance

Mrs. Mary E. Cormack	White Rock, B.C.	Westminster Presbyterial
Miss Jennie Manson	Bayfield, Ont.	Huron Presbyterial
Mrs. Richard Davey	Mt. Pleasant, Ont.	Paris Presbyterial
Mrs. R. C. Campbell	Woodstock, Ont.	Paris Presbyterial
Mrs. J. A. Darrow	Tillsonburg, Ont.	Paris Presbyterial
Mrs. C. J. McAlpine	Tillsonburg, Ont.	Paris Presbyterial
Mrs. W. E. Barkey	Tillsonburg, Ont.	Paris Presbyterial
Mrs. Fred Christoffer	Chesley, Ont.	Bruce-Owen Sound Presbyterial
Mrs. Peter Kirkwood	Chesley, Ont.	Bruce-Owen Sound Presbyterial

Appreciation of Dr. W. A. Cameron

by LAURA K. PELTON



ON SEPTEMBER 25TH, under the auspices of the Canadian Council of Churches in behalf of the Departments of Overseas Missions and Evangelism, a luncheon reception was held for Dr. Cameron and Mr. Tillman.

In an earlier issue, we introduced Mr. Tillman to our Women's Missionary Society readers. Now we should like to say a word in appreciation of Dr. Cameron's service to the Department of Overseas Missions. In the summer of 1954 the Department of Overseas Missions regretfully accepted the Rev. Jim Puxley's resignation as Secretary, as he had been called to an important post within his own communion. The small committee charged with the task of finding a successor to Mr. Puxley, after exploring every possibility within the four communions, found itself at an impasse. Then someone had an inspiration and suggested that we ask Dr. W. A. Cameron to take the post temporarily until we could find a permanent Secretary. Dr. Cameron, with his characteristic disregard for self-interest, agreed to serve the Department for one year despite the fact that he had made plans for a trip abroad. At the end of the year the Department was still without a prospect and, under pressure, but with continued graciousness and selflessness, Dr. Cameron extended the time of his service until finally we secured the Rev. Robert Tillman.

Our Council Executive, a constituent member of the Department of Overseas Missions, proudly and affectionately welcomed Dr. Cameron as interim Secretary of the Department of Overseas Missions. During his term of service he served the interests of the Department, and of each constituent member, with prodigious and indefatigable attention to every detail.

We were happy that Dr. Cameron was thus honoured at the luncheon reception and should like to add to all the expressions of appreciation and good will by the members of the Departments, those of our Council Executive and Society. The name of Dr. W. A. Cameron has been and ever will be respected and honoured in the Presbyterian Church and all who have known him and worked with him will treasure the memory with affection and thanksgiving.

Searchlight on the Mission Overseas

REFLECTIONS ON TAIWAN

by MARGARET MacKENZIE

IN OUR MODERN AGE, with the advances of modern travel, it seems distances have shrunken. One finds oneself quickly transported or transplanted from the "Far East Land of the Rising Sun" to the "automatic" world of the West—from the horizon of mud and thatch structures to the mansions of western architecture — from the bamboo squatty church to the towering spires of city cathedrals. These are the outward advances of culture and civilization but what of the progress of the people?

Taiwan, although a small dot on the map of the world has drawn upon itself the "eyes and ears" of the world. But while the shadows of war and turmoil surround its shores we who live on that beautiful Isle feel little of this as one goes on with each new day's tasks. The farmer must faithfully sow and reap; the bamboo merchant cuts and shapes his sticks into all manner of useful articles from beds to water pipes. So life carries on in true oriental fashion and so the Church of Christ with its message of peace must make its impact felt in all phases of life.

As one looks backwards perhaps those areas in which the western influence has been most evident are in the fields of politics, education and the Christian Church.

During the past few years the government has done much towards raising the standard of education. Many new schools have been erected to accommodate some at least of the "education-hungry" young on the Island. The whole curriculum and school system is up for review and study. The new Tung Hai Christian University opened last year has answered in a measure the crying need for schools of higher learning. Accommodation in schools of university level is still limited and competition for entrance keen but here again there is gradual relief in sight through proposed extension courses and added facilities. Let us say, progress in the field of education is, of necessity, slow, but let us not lose sight of the fact that there is progress.

In this age of advancement in culture and education one must needs look to the Christian Church for leadership. The church too, is "on the march." Many of us who were born into an already established organized church with a working system of Church Government are perhaps too ready to offer criticism and be impatient with apparent apathy and indifference of the "younger churches." In Taiwan where Presbyterianism found its way over 80 years ago—there remains a struggle, accompanied by familiar "growing pains," to not only advance for Christ in increased numbers of converts to the faith but equally as important, an inward and outward striving to become an indigenous church—a unit—an efficient effective functioning body which will make its impact felt in a land where thousands, yea millions, are searching for security and peace, the by-product of love.

Over the years the Church, although not without difficulties, has grown and developed and there has arisen a growing desire to strengthen the existing General Assembly, so that a greater witness might be ours through a united effort to enlarge the scope and challenge of the Christian Church. Perhaps a glimpse into the history of our Church here in Canada would serve to help us to be more patient and understanding of our brethren as they seek to find a plan suited to their peculiar circumstances in a rapidly changing world. How much a unified witness could bring to the Church in Taiwan; consideration could be given to the needs of the island as a whole; to methods, and means by which native personnel could assume more positions of leadership and greater responsibility. It could mean much too, in the publishing of Christian Literature; in planning educational programmes, and making the best use of our resources of manpower and finances. Their task is tremendous but the foundations are laid. May we place in these, our Christian brethren of the "younger church," a trust and confidence that by faith, diligence and desire a unified witness issuing out of a strengthened General Assembly will soon be a reality.

Today we are surrounded by progress on every hand. May we, as Christian people and leaders, faithfully advance the cause of Christ in the "younger" and "older" Churches by our interest, prayers and substance.

THE CHRISTMAS SERVICE OF WORSHIP

ACCORDING TO SCHEDULE, the December issue of The Glad Tidings will be mailed on the 15th of November, so that all members should receive their copy in good time for the December Auxiliary Meetings.

The Christmas Service of Worship will therefore appear in the December issue, which will be received in plenty of time for Programme Committees to plan for its use in the Christmas meetings. This year it will be prepared by Miss Nellie Smith.

The new system of direct-by-mail delivery of The Glad Tidings does not begin until the issue of January, 1957. It is hoped that those still responsible for the bundles will please make sure that the magazines are distributed in time for all members to read the Service before the meeting at which it will be used.

New Life in the Presbyterian Church IN BRITISH GUIANA

by Laura K. Pelton

THE ANNUAL REPORT from British Guiana for 1955 contained one of the most encouraging items of news we have received from that field for many years. We quote:

> "We are happy to report that the native ministers and catechists are accepting a greater measure of responsibility in the pastoral duties of the local charges. There seems to be a genuine effort to solve the personal problems of the members of the churches without referring them to the field missionaries . . . This spirit of self-reliance is a most hopeful and encouraging sign of growth and maturity which promises better things for the future.
>
> "During the year two special appeals were made to all the churches for a Presbytery Fund, in order to make it possible to have the committees of Presbytery meet more frequently, and also to carry out the suggestion made at the Presbytery meeting in October that more meetings be held during the year. In this way there has come an increase in Presbytery's responsibility and what seems to be a real desire to work out various problems for the advance of the Church's witness."

This is indeed an encouraging word from British Guiana and one long overdue. The new situation has come about largely as a result of the fine consultative work between the Rev. E. H. Johnson and forward-looking missionaries.

Another advance step is to be found in the trend toward much closer co-operation between the Scottish and Canadian Presbyteries. Our Canadian missionaries have been hoping for this for years, and the new attitude of the Scottish staff causes us to hope that the day may not be too far distant when the Presbyteries in British Guiana will be drawn into one Presbytery.

We note a third advance in British Guiana—the visit of the Rev. James S. Clarke. Mr. Clarke went to British Guiana upon the request of the General Board of Missions to do a two-month survey, looking toward the setting-up of a programme for Christian Education. We hope that, as the result of Mr. Clarke's visit, we may be able to set-up a programme which will bring to the people of the Guianese Church a clearer understanding of their Christian faith and a wider and deeper knowledge of the Church.

We believe that a new day has dawned for our church in British Guiana and we go forward with hope and confidence, asking the prayers of our church in Canada.

Chinese Bishop Visits England

Taken from Ecumenical Press Service

FOR THE FIRST time since the Chinese revolution of 1949, a bishop of the "Chung Hua Sheng Kung Hui" (Holy Catholic Church of China), Anglican, has come to a country in the West. The Right Rev. Kwong Hsun Ting, Bishop of Chekiang, has arrived in London to take part in the Lambeth Consultative Council, which is a representative group of Anglican bishops from all over the world whose task is to prepare the agenda for the Lambeth Conference in 1958. Bishop Ting was a secretary of the World's Student Christian Federation in Geneva in the post-war years. He returned to China where he became Bishop of the Province of Chekiang and vice-principal of the Nanking Theological Seminary. This is one of four interdenominational seminaries in the Chinese People's Republic.

Bishop Ting spoke appreciatively of the prayers that had been offered for Christians in China by many people in the West, and said that they should also give thanks for the added strength that has been given to the Chinese Church. The Bishop said that for Chinese Christians the great changes that have taken place are not to be regarded merely as a change of dynasty; they have produced a profound moral revolution, and can only be thought of as part of the purpose of God.

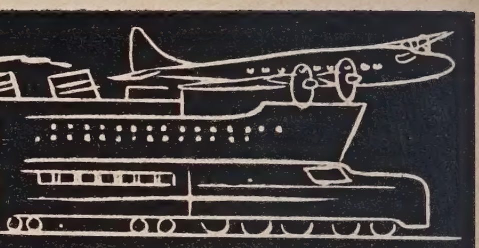
Bishop Ting described the spiritual significance of the "Three Self-Movement" (self-support, self-government and self-propagation) which has transformed the life of the Chinese Church. As they learned to do without missionary aid, and as the old crutches were withdrawn, the Chinese Christians experienced in a new way what it means to rely upon God's power alone.

At one of his meetings Bishop Ting was asked if he would be coming to the Lambeth Conference in 1958. He replied that if conditions remained favourable he had every hope that in 1958 the whole Chinese House of Bishops (there are 17) would be able to attend.

After his stay in England Bishop Ting attended the meeting of the Central Committee of the World Council of Churches in Hungary in August.

Note: Rev. E. H. Johnson had lunch with Bishop Ting while in London in July. Bishop Ting spent two years in Canada as missionary secretary of the Student Christian Movement.

Comings and Goings



ON THEIR WAY!

by LAURA K. PELTON

THIS AUTUMN the Overseas Department has had the greatest response in new personnel since the present Secretary for Overseas took office. Our only problem now is budget. We estimated for two new missionaries and we have four.

Miss Jean Brown, B.A., going to some place in Asia, will have a year's study at Selly Oak College, Birmingham, England.

Miss Geraldine Greer, B.A., who was a short-term appointment to Taiwan, has now come on the staff as a full-term missionary and is included in the category of new appointments.

Miss Hazel Macdonald, B.A., who has been invited by the church in Formosa and the Mission Council to return there, will leave very shortly.

This means that we have six overseas personnel travelling abroad this year. It requires little imagination to figure out the increased budget necessary for this. This is our bumper year so far as personnel taking off for overseas. We can do no other but accept our responsibility and joy in the fact that these women are on their way.

Miss Mary Lankin, Reg. N., B.A., with Master's degree in Public Health, has been appointed to the Bhil field, India, and will proceed to her field some time this autumn.

Each of the four new appointees has unusual qualifications for the work to which she goes. We are exceedingly fortunate in adding these four women to our overseas staff and are thankful to God that He has led them to offer themselves and their services to the work of their church. We ask for them the support and the prayers of our members.

If we are to take advantage of the disposition among young women to offer their services for overseas, we can do so only by increased financial support. We felt that we could not do otherwise than add this strength offered to us for our overseas work, but in so doing we shall over-expend our budget. We trust that our women will stand by and share our sense of responsibility in accepting our surprisingly gratifying increase in staff in the

MISS HELEN ACTON, REG. N.

spirit of faith in God and expectation of the loyal support of our members.

Further cause for thanksgiving is to be found in the fact that **Miss Beatrice Scott, B.A.,** who, because of home responsibilities, was given leave of absence, is returning to her work on the Bhil field this autumn.

Miss Helen Acton, Reg. N., of Kingston, has been appointed to the Bhil field, India, but will have a year's study at Selly Oak College with Miss Jean Brown.

MISS BEATRICE SCOTT, B.A.

NATIONAL

By FRIEDA E. MATTHEWS

WE ARE HAPPY to announce the safe arrival of Miss Elsie Lee from Hong Kong early in August. Miss Lee is a graduate of Washington University, Seattle, a graduate in Bible studies, Wu Chow Bible College and has taught music and English. Before leaving Hong Kong she was engaged in Evangelistic work and at the present time she is working in Windsor, Ontario, among the Chinese people. Part of Miss Lee's salary is being paid from a legacy left to the Women's Misionary Society (W.D.) for work in Windsor.

Mrs. A. C. McGillivray, a well qualified Kindergarten Specialist, has been appointed to conduct the nursery school at Fraserview Christian Education Centre, Vancouver, B.C. Mrs. McGillivray has had extensive experience in teaching kindergarten. We deem it a great privilege to have her on our staff.

Sharing in Canadian Missions

TYNDALE HOUSE

WE HEAR MUCH these days of the industrialization of Canada — of phenomenal growth of urban population, of new housing areas and of older sections of cities changing. As members of the Church we are, or should be, aware of the responsibility which is ours—of seeing that churches are established in the new areas but in our enthusiasm of the new, we should not lose sight of the tremendous need of witnessing in the downtown areas of our great cities.

In the city of Montreal under the General Board of Missions and a Presbytery's Committee, our Church has had for many years a most successful work in a downtown area. Tyndale House Mission was conducted in a building that had far outgrown the numbers who were attending its varied activities. It was with great joy and thankfulness that in 1951 a new structure was built on Richmond Square. It includes a beautiful chapel where church services are conducted each week. Every morning, Monday to Friday, there is a nursery school with an average attendance of twenty. There are age groups such as Explorers, Mission Bands, C.G.I.T. and Boys' clubs, for the children and young people. For the older folk, groups suited to them have also been organized. A well-equipped gymnasium, a reading-room, club-rooms and kitchen are at the disposal of the leaders and groups. It is estimated that at Tyndale House over a thousand people attend services, classes or groups each month.

MISS CATHERINE WATSON

The Women's Missionary Society (W.D.) shares in the great task being done at Tyndale House through the work of Miss Catherine Watson. Miss Watson superintends the nursery school and supervises the girls' and women's work. However, the work which Miss Watson and her associates are engaged in is much more than supervising or directing groups. There are the visits in the homes, the times of counselling, the many "extras" that fall upon the shoulders of those dedicated to helping meet the needs of the people among whom they work.

As mentioned in the October issue, Miss Watson is now on six months' furlough and expects to return to Tyndale House at the end of March.

Contacts With European Presbyterians

by MARGARET WEBSTER

AT THE BEGINNING and end of this report of the meeting of one geographic area of the World Presbyterian Alliance, I want to add a personal note. This summer my mother and I travelled in Europe—purely a pleasure journey. But I was anxious, when in Europe, to do more than just see scenery and review history — I wanted to have the opportunity to get to know people, and to feel something of the pulse of the great Reformed Churches of Europe. As a result it was arranged, through Dr. Pradervand, the General Secretary of the World Presbyterian Alliance, that we attend the European Area Council of the Alliance, which was meeting in Emden, Germany, from August 16 to 21.

I was there representing no one, with travel costs paid by no one but myself (the resulting feeling of freedom from responsibility and of freedom simply to enjoy everything was wonderful!) However, as Director of Organization of our Society, I do want to share something of the rich fellowship and helpful experiences at Emden. I am grateful indeed for the leave of absence which enabled me to be present at this meeting.

European Area Council

At the meetings, representatives were present from a large majority of the Reformed Churches of Europe.

The main subject for consideration was "The Reformed Churches and Worship." Consideration was given to worship in Bible times, the theology of worship, recent developments in regard to worship in Reformed Churches, and worship and life.

Particularly powerful and pertinent was the address given on the subject "Worship and Life," by Miss C. M. van Asch van Wijck of the Netherlands, who pleaded for an opportunity for lay members of the Church to sit down with the ministers that together we might find forms and expressions of worship which will be filled with the utmost meaning for the people of our day. "This can only be a fact

if those who arrange and conduct worship seek the cooperation of those who find their daily task in that 'life,' in home, society, state. If one thing is needed in our day, it is a fuller conception of what the 'priesthood of all believers' implies. The body of the Church must function as one, with no more-or-less important members, each serving one another: some with chief responsibility for the worship of the Church, many others spending their life in work outside the Church."

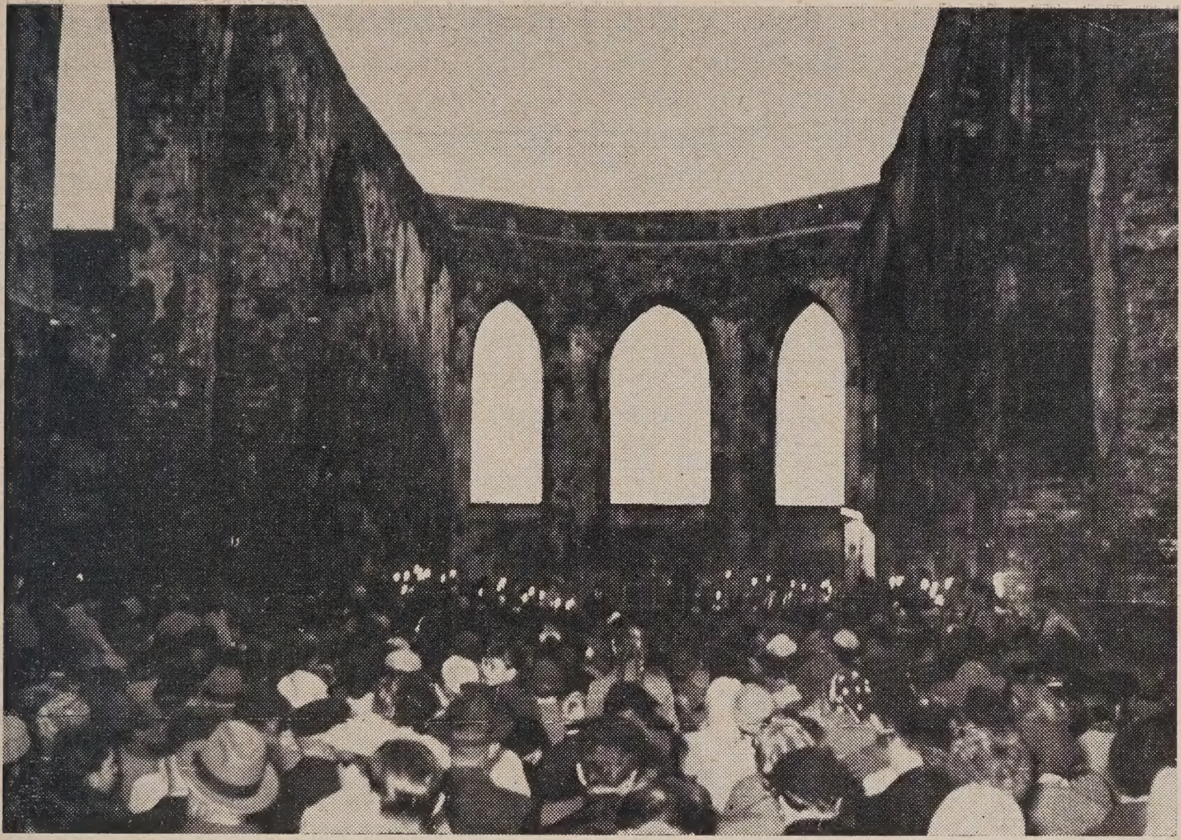
Two sessions of particular significance were the morning and evening services on Sunday. At the morning service the delegates sat down with the members of the Reformed Churches in Emden at the Lord's Supper. In the evening, Reformed Church members from miles around gathered in the ruins of the Great Church for a service of worship and witness. The Great Church had been almost entirely destroyed in the bombings which had completely flattened the city of Emden. Standing were the end wall and parts of two side walls. Yet here in these ruins a great congregation gathered to bear witness to the fact that in Christ we are one family. The members of the Reformed Church youth group stood at intervals at the front and around the great assembly holding torches to provide light for the service. There, representatives from Churches behind the Iron Curtain (from Czechoslovakia, Hungary and Yugoslavia), from Reformed Churches in countries largely Roman Catholic (Spain, Portugal, Italy, France and Belgium); from countries which had suffered much because of war (Germany, the Netherlands and Greece); from the British Isles, Switzerland and Austria, together with a few visitors from abroad, joined together to sing "Praise to the Lord, the Almighty, the King of Creation."

Report of Prague Executive Meetings of the Alliance

Dr. Pradervand, General Secretary, reported that at the meeting in Prague, Czechoslovakia, just prior to the Emden meeting, it had been possible to re-establish contacts with the Reformed Churches in Rumania and Poland; that with the contributions now received and the amounts promised for the restoration of the Calvin Auditorium in Geneva, it will likely be possible to start work on the reconstruction within a period of a few weeks; and that the 18th General Council of the Alliance will be held in Brazil from August 2 to 12, 1959. At that time the Reformed Churches in Brazil will be celebrating the 100th Anniversary of the arrival of the first Presbyterian missionary in Brazil. It is hoped that there will be a good representation of women both to the Department of Women's Work and to the Council at that time.

Women In the Alliance

One session of the Emden meetings had as its subject "Women in the Alliance." Miss Allison Harvey reported on developments in wom-



Delegates at Worship in the ruins of Great Church.

en's work in the British Isles. She stated that there is very great interest in the churches there in regard to the place of women in the Church, and particularly the opening of the ministry and eldership to women. The United Free Church of Scotland now has three women ministers and fifteen women elders. The Presbyterian Church in Ireland has seventeen women elders. The Presbyterian Church of England, which has for some time admitted women to the eldership, at its General Assembly last May accepted the application of the first woman to its ministry.

Mrs. Lucilla Santini of the Waldensian Church of Italy told of women's work in a Reformed Church in a predominantly Roman Catholic country. She told of the simplicity, almost poverty, of the homes of many of their members, and yet the refinement in those homes that is a result very largely of the education of the mothers in their women's groups in the Church.

The chief address of the evening was given by Miss Marga Buhrig, Corresponding Secretary for the Department of Women's Work for continental Europe. Questionnaires asking for information regarding the place accorded to women in the member churches in the area revealed a variety of practice. Some Churches reported that they are ruled by men only; in these women are passive listeners. Many Churches stated that there are strong women's organizations (which have probably grown up because of restrictions placed upon the service of women in the general Church activities). In some women are beginning to share in Church committees and councils. "In the light of the answers received," Dr. Buhrig said, "I should say that cooperation of men and women in our Churches is at its very beginning." She feels two obstacles to such cooperation are—women themselves are not ready to assume responsibilities and many men still do not believe that women should share equally in the responsibilities of the Church and "The opening of all the ministries of the Church to women should be the next step toward a greater cooperation of men and women in the total task of the Church."

As Corresponding Secretary for the Department of Women's Work for the North American Area I took greetings from the women of North America and reported on recent developments in women's work here. I was able to report that the Presbyterian Church U.S.A. agreed at its General Assembly of this year to the ordination of women to the ministry, and that the Presbyterian Church U.S. voted by a small majority in favour of the ordination of women to the eldership and has now sent this question to the Presbyteries for consideration.

In connection with the meetings, though not a part of them, an afternoon session was held for women. To it were invited the women of the Reformed Churches of the Emden district of North-West Germany. A large gathering attended to hear representatives of the women's work from the Reformed Churches of Greece, Italy, Scotland, and the Gold Coast tell of the work that their women are doing.

The story of the women's work in the Gold Coast was particularly interesting. This women's work is quite new but full of vigour. In 1944 the first conference for women was held inland in West Africa. At the Synod meetings there is a women's evening which is attended by all delegates, men and women. At the Synod there are two women representatives from each area who are able to speak and vote in the meetings. Women's groups have purchased a house to which twenty women can come at a time for leadership courses lasting for two weeks. In these courses instruction is given in Bible study and methods of group leadership.

The opportunity of sharing in a meeting of representatives of European Churches on European soil is an experience that I would commend to anyone who might at some time in the future be planning a visit to Europe. In such a meeting it is possible to gain closer insight into the thinking and work of those Churches than it is in a world gathering. The warm welcome and the intimate fel-

(Continued on page 42)

You and Your Auxiliary

A Glance at Malaya

by MRS. C. C. LONG
—Women's Division of Christian Service
The Methodist Church, U.S.A.

(Note: In 1955 Mrs. Long visited Malaya and therefore writes of what she saw there.)

MALAYA, land of shifting scenes and tense political and economic conditions. Land of beauty with its tropical wealth of verdure everywhere. Land of people with troubled hearts asking, "What will tomorrow bring?"

The Church of Jesus Christ offers a solution here, as elsewhere, to the appalling uncertainty.

Throughout the land the new villages were of great interest. Completely surrounded with barbed wire to keep the bandits from entering and pillaging as has been the custom in the past, they are offering opportunities for Christian education, as the many schools affiliated with the churches bear testimony.

In one village we visited a clinic, where an Anglican nurse, Miss Margaret Brown, formerly of mainland of China, served us delicious tea and cookies, and then took us to the clinic, where fully one hundred people were waiting for treatment. She spoke of the impossibility of securing the help or attendance of a physician, except at rare intervals, and of the necessity of assuming the complete responsibility for the treatment of these people. She said, "God has wonderfully guided my hand and has effected some remarkable cures." The people, who seemed so grateful for her ministry, were Malays, Chinese, and Tamil.

In evidence of the fact that there has developed a strong emphasis on education in Malaya, Miss Brown took us to visit a primary school, where sixty children of this new village were hard at work.

There are four Indian churches. Two of them are affiliated with the Mar Thoma Syrian Church of Malabar, India. There are two Tamil Evangelical Lutheran Churches. The Methodists and English Presbyterians also show great strength.

The Plymouth Brethren, Seventh Day Adventists, the Assembly of God, the Christian and Missionary Alliance, Christian Missions in Many Lands, and the Southern Baptist Convention present a varied character of Protestantism. The China Inland Mission has transferred about fifty of its China staff to Malaya. However, there seemed a fine spirit of cooperation among the Christian community.

The Church exists largely among the Chinese and the Indians, and not the Malays. Christian Malays may be counted on the fingers of two hands. Britain has recognized that the official religion of the Malay States is Islam. A treaty of Pangkor in 1874 assured the followers of Islam that there would be no attempt to convert Muslim Malays. However, many of the churches maintain hostels for Malay boys and girls. While no actual religious services may be held, precept and example influence these young people.

Many hostels minister to Tamil and Chinese children. One of the most pleasant experiences of our visit to Malaya was the time spent in Shellabear Hall at Malacca. Here about forty children are cared for in a Christian environment. A worship service was planned entirely by the children and was one of the most impressive we had ever experienced.

Among the children at Shellabear Hall are four who are recent arrivals. They are sisters, the youngest of whom is Ah Bo, four years of age. Their father and mother were killed by the Communist bandits. Ah Bo stood in the director's room and admired a charcoal drawing. "Who did this picture?" asked the four year old. "I drew it, dear," replied the director. Ah Bo walked to the window and, after a long silence, asked, "Who made the trees?" "God made them," answered the director. Again a long silence, then, "God and you very clever!"

Many missionaries working with the nationals are proving the cleverness, the gentleness, the greatness and the universality of a God who offers a solution to the problems of mankind.

CHANGE IN ANNUAL REPORT

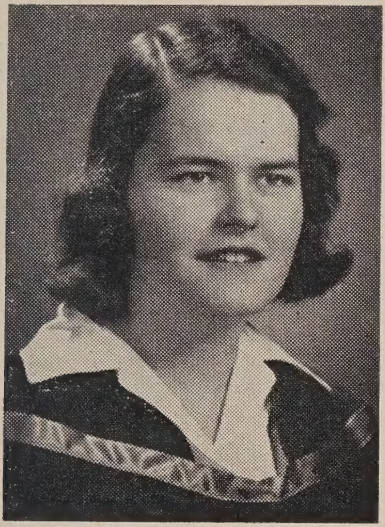
Montreal and Ottawa Synodical Officers, Evening Auxiliary Secretary:
Mrs. N. Dunlop,
405 Manning Avenue,
Verdun 19, Quebec.

Toronto and Kingston Synodical, New Evening Department Secretary:
Miss Beatrice Barkley,
106 Hampton Ave.,
Toronto 6, Ont.

New Historian:
Mrs. K. B. Schroeder,
63 Roehampton Ave. N., Apt. 1,
Toronto 12, Ont.

Kingston Presbyterial, New Life Membership Secretary:
Mrs. William Mantle,
244 William St.,
Belleville, Ont.

Miss Teen-Ager



MISS AGNES GOLLAN

AGNES GOLLAN grew up in Kingston, Ontario. There she attended school and obtained her Bachelor of Arts Degree from Queen's University. In 1953 she graduated from the Presbyterian Missionary and Deaconess Training School. After one more year of study in England, Miss Gollan went to work in Calabar, Nigeria. This year she is at home in Canada, and if you live in Ontario or Quebec you may have the opportunity of meeting her, before she returns to Africa.

"NDEWO" — Hello from Nigeria —

by AGNES GOLLAN

ONYE DI NMA came up the road from Slessor Girls' School. The school was begun as a memorial to that great early missionary, Mary Slessor. Onye di nma's name means "the one who is good" but we often tease her by calling her "the one who is bad." She brought with her the twins, Chinyere (meaning "the gift of God") and Ngozi ("a blessing from God"). A missionary had saved them from being put to death by their own people because they were twins. They go to Slessor too and all three were dressed in white dresses and red head ties—Slessor's Sunday uniform. We visited Slessor quite often and sometimes on Sunday evening for their hymn-singing. They sang mostly in English but we liked to hear them sing their own Ibo and Efik choruses. They clap their hands and really enjoy themselves and you might think they were singing a camp song. If you came to Slessor you would quickly make friends with the girls for all their classes are in English.

Now come with me in the Landrover and visit some of the girls in the villages. You will have to speak Ibo but you can quickly learn to say hello which is "Ndewo." You will get a great welcome because they are always glad to have a visit from "white people." The children will clap their hands, dance about, and give you big beaming smiles as only Africans, with their shiny black faces and gleaming white teeth, can.

(Continued on page 26)

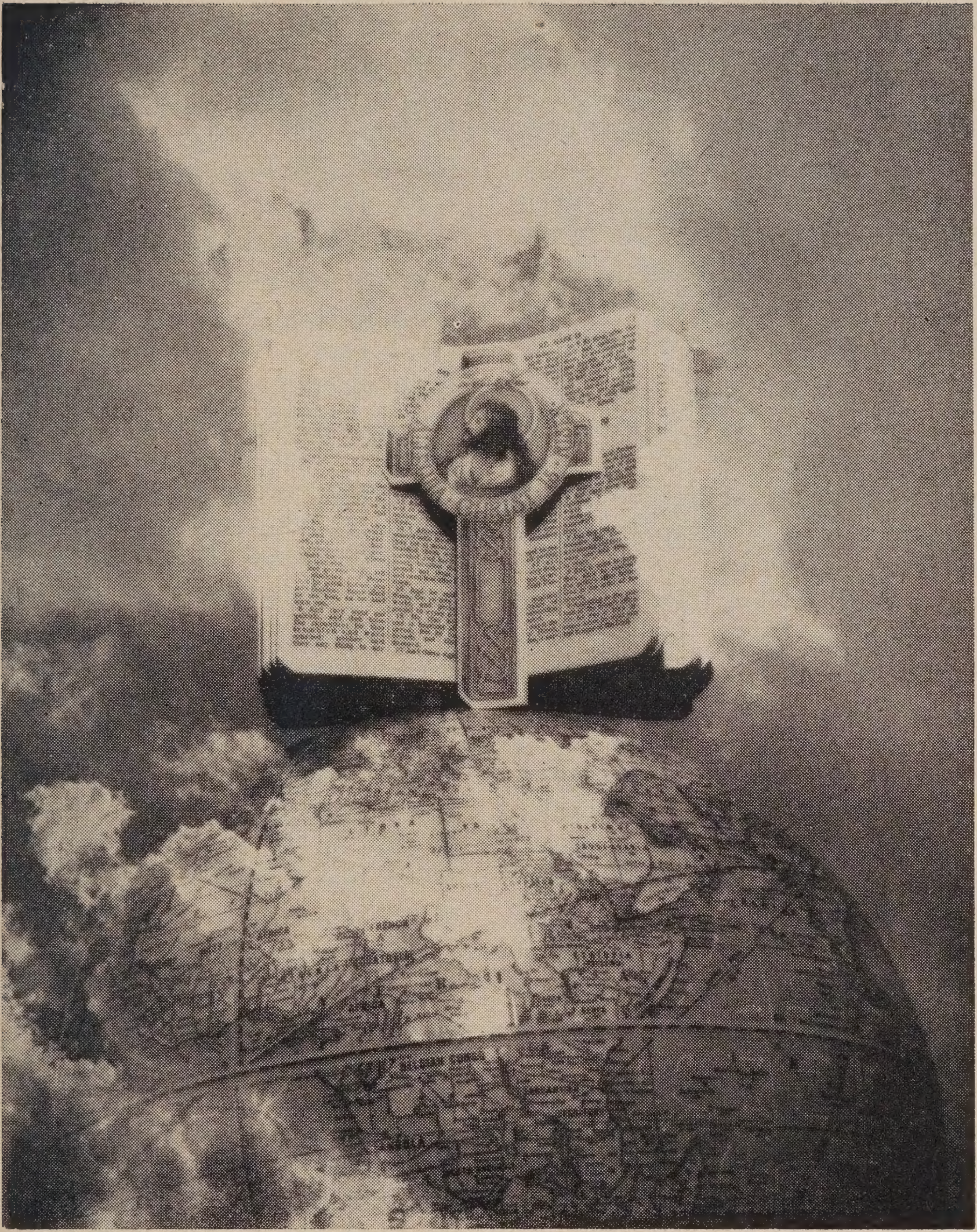
LIGHT OF THE WORLD

"I am the Light of the World."
Light of the World, Eternal and Divine!
Shine on my way,
That I may see the glory that is Thine,
From day to day;
And lest I falter where Thy saints have trod,
Be Thou my stay, my Saviour and my God.

How oft my wayward and my sinful eyes
Refused to see
The wondrous glory of Thy sacrifice
On Calvary;
Forgive me, Lord, and let Thy pardon flow
Within my soul, with all its radiant glow.

Light of the World! shine on my troubled heart,
And guide me on,
Until I see Thee even as Thou art,
When time is gone;
And when the morning breaks, and trials cease,
Take Thou me home to Thine eternal peace.

(Rev.) Wm. Scott Galbraith. Toronto.



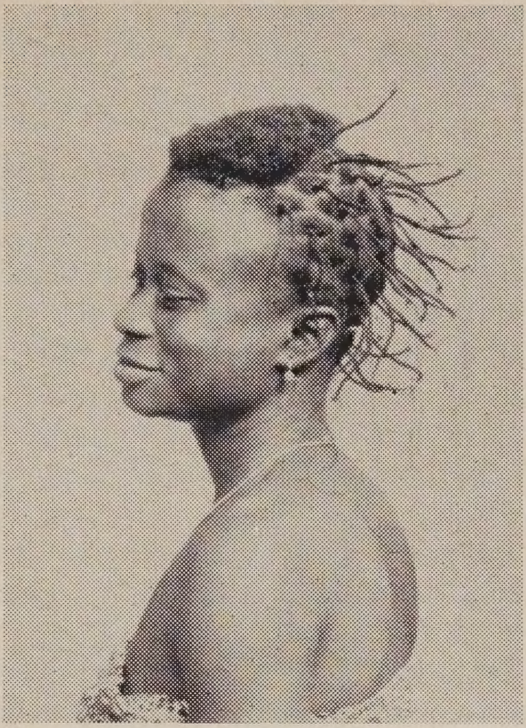
"Be of good cheer; I have overcome the world."

They will call out "Beke" or "onye ocha" which are their words for "white people." Dr. Baike was one of the first white men to visit Nigeria so Nigerians have continued to call all of us by his name but pronounce it Beke. The small children may be afraid of you and cry, not knowing what to make of these funny white people. My Ibo is not good enough to know what the older children say we are going to do to them but the little ones certainly scream!

The girls about your age will be wearing nothing but beads — not just one string around their necks but many strings of red ones around their hips. They will wear wrap-around cloths when they get married. They will likely have a baby perched on one hip for in Nigeria children very soon become baby-sitters for younger brothers and sisters. These teen-age girls work very hard. They have to help mother work her farm, carry pots of water, bring home firewood, and carry food to sell at the market. They walk many miles and you see them often on the roads always with a heavy load of something on their heads—a pot of water, a huge bundle of firewood or a basin overloaded with yams, cassava, peppers, leaves for soup and peanuts. These girls have not had a chance to go to school and do not know how to read and write. Why? They are needed for work or perhaps there are too many boys in the family who must be educated because boys are more important than girls! More girls are starting school now for the government is making primary schools free. This means Nigeria will need more teachers. Our mission will be looking for more people to come out to train more Nigerian teachers. Perhaps you could come some day.

Some of the girls when they leave primary school train to be nurses. They may go to a government-owned hospital or our own mission hospital at Itu. Here again they are taught English. We would like to be able to train more nurses but we only have one lady Doctor and two nurses to both run the hospital and train the nurses. It is a big job and they are often very tired. We would be happy if we had more nurses to help them and then there would be more Nigerian nurses to care for their own sick people. Many Nigerians still do not believe that hospitals and doctors can cure their sicknesses better than their own native witch doctor who makes juju sacrifices.

When girls are about fourteen in Nigeria they *may* go on to high-school or train to be nurses or teachers but most of them get married. Sometimes it is because father needs the money that he will receive as bride-price when his daughter marries. No matter what the girls go on to do, we hope they will live Christian lives as a result of their training in the mission school. Religious education is one of their subjects but unfortunately too many girls study about Christ but do not really believe in Him and let Him mean something to them. They continue to make sacrifices to their many gods and live in fear of evil spirits. When Miss Rochemont and I go back to Nigeria, we hope to start something like C.G.I.T. It will be a little different than C.G.I.T. in Canada, for example I'm sure it will be their own dances that they will want to do in the games' period. Most of all we want to help each girl to really know Jesus Christ and "under the leadership of Jesus to seek truth, cherish health, know God, serve others, and thus with His help become the girl God would have her be." Luke 2:52 tells us that "Jesus increased in wisdom and stature, in favour with God and man." This should be the aim of all teen-agers, Nigerian or Canadian.



A Nigerian School Girl

NOTE: (This is the first of two stories from Nigeria. Next month, Joan Rochemont will tell us about "the Twins.")

THE GLAD TIDINGS

It is now time for getting subscription lists in order for the 1957 Glad Tidings. Do not wait to be asked for your subscription but give it to your Glad Tidings Secretary early. Only individual subscriptions to *THE GLAD TIDINGS* will be accepted at $1.00 per year starting January, 1957. This means that each subscriber will have the magazine mailed directly to her home.

Help Wanted — Yours!

by C. H. ROSEVEAR

Member of National C.G.I.T. Committee

EVERY WOMAN of the Church has a responsibility for the education and training in Christian living of the young people in her church. Across this broad land of ours are hundreds of churches with groups of teen age girls and their leaders learning to work and play as Jesus taught—the Canadian Girls in Training, or as we familiarly call it, C.G.I.T.

Many of these groups are growing and progressing well. However, some are working under a needless handicap — that of little help and information. Why should these groups struggle alone when a helping hand is so close and eager to assist?

This helping hand can be extended only to the leader who registers her group with the denominational and provincial offices, for this is the only way these sources of guidance may know the group exists, and with that knowledge, be of assistance.

Just what assistance may come through the registration of a group? First, "The Torch," a magazine for C.G.I.T. leaders, is full of programme ideas, descriptions of projects, as well as articles for the leader's own growth and suggested reading for leadership improvement. Also periodic letters from the denominational and provincial secretaries give help in leadership, additional programme suggestions, notice of future events for girls and for leaders, and information concerning summer camps. Both the yearly subscription of "The Torch" and the secretaries' letters are sent without charge to all registered leaders. Thus registration is not merely a tiresome job of reporting so that records and statistics may be compiled, but the method of learning where to send information and help.

You might well wonder why all groups do not register. Perhaps the leader puts off the little task from week to week—or the group is very small and "hardly worth registering"—or the group does not follow the C.G.I.T. programme in full —or the leader is not aware of the importance and need for registration. Often these unregistered groups are the very ones that need the guidance offered.

The woman who gives of her time and energy to lead a group of teenage girls needs all the assistance and understanding possible. Hers is a great responsibility. If the C.G.I.T. Group in your church is an unregistered one, will you please help to make the leader aware of the value to *her* of registration?

Each C.G.I.T. Group should register *each year* with:

PROVINCIAL OFFICE

Quebec
Room 107, Coronation Building,
1405 Bishop Street,
Montreal.

Ontario
Ontario Council of Christian Education,
150 Simcoe Street,
Toronto.

Manitoba
1481 Alexander Avenue,
Winnipeg.

Saskatchewan
1025 University Drive,
Saskatoon.

Alberta
C.G.I.T. Committee,
302 I.O.O.F. Building,
Calgary.

British Columbia
4206 Dumfries Street,
Vancouver.

DENOMINATIONAL OFFICE

Presbyterian National Secretary for Girls' Work
Miss Margaret MacNaughton,
63 St. George Street,
Toronto 5, Ontario.

Approaching The 1957 World Day of Prayer

by MISS E. R. WHITESIDE

AS OUR THOUGHTS turn toward the approaching Day of Prayer, interest centres in the Service that gathers together women of 142 countries in unified meditation and prayer. This year, the theme is "Who Shall Separate Us?", and the Service has rare appeal because it has been prepared by a woman who lived in Hungary during World War II and is written on behalf of all Christian women who today live behind "The Iron Curtain."

The writer, Serena Vassaday came with her husband and family to live in the United States at the end of the war. At that time she had no English. Now she has so mastered our language that she gives us a Service of profound spiritual depths, with a literary artistry that is poetry in prose.

Mrs. Vassaday lived through that miraculous awakening of the Church in Hungary, which sprang out of the depths of suffering. To help us share the tragic, yet triumphant, background out of which the Service came, Mrs. Vassaday wrote a foreword, entitled, "Flower in the Ruins." Readers will welcome it here as preparatory to the Service, and some may wish to use it with the Service.

Flower in the Ruins

"It happened in Budapest at the end of World War II. The siege of the city lasted for more than three months. During that time we lived in unsanitary cellars, squatting side by side, without bread and with little water, light or air. Over our heads bombs were bursting and houses were blasted to shreds.

"It was still winter when, after twelve weeks, I first emerged from the darkness to pale daylight. Shattered streets covered with melting ice, blood and dead bodies. And ruins, blackened ruins everywhere. A cemetery. 'There will never be life here again,'I cried out in despair.

"Then, through the blur of my tears, I saw it: a tiny bluish spot under the wreckage of a house, between a soldier's helmet and its dead owner. First I thought it was a piece of a woman's dress. But no. It was a flower. Life! The first herald of spring rising above winter and death. How did it appear where it had never been before? By what mysterious path did it pierce its way to the surface? It was a miracle of God's grace. A revelation.

"Everything we formerly possessed lay buried under the ruins: our clothes, new hats, social conventions, comfortable way of life. All that we owned was destroyed, even our idols. But God's wonder-working hand planted a new, different life on the ruins.

"The presence of the Holy Spirit became a tangible reality. In those devastated countries of Eastern and

Central Europe He started an awakening such as had never occurred since the time of the Reformation. The Bible ceased to be a two-thousand-year-old book. It became the practical guide of our daily existence.

" 'What is yours is mine', claimed the Communist doctrine. 'What is mine is yours', said the people of Jesus. And beneath the radical efforts of the regime to create a classless society, **a classless society came quietly into being:** peasants, nobility, factory workers, socialites, and professors sitting side by side around the Bible.

"It would not be true to say that the Christians of those countries because they are Christians, are actually persecuted today. But to say that they are not under pressure would be equally untrue. The scope of what they can do or say is limited by the State and they are bound to respect those limitations. Many of their former church activities had to be dropped. But the proclamation of the gospel is permitted and for them attending church services is no longer a Sunday routine but a priceless privilege. Huge historic churches that had been half empty in the era of ease are now packed to their utmost capacities. The gospel is being preached without frills and padding, and the miracle of the two small fish and five barley loaves happens all over again. The people are well-fed on the 'little'; because that 'little' is abundantly rich. Their freedom may be crippled according to the world; but there is a freedom even 'in chains,' according to the Word.

"What is happening to them today is profoundly expressed in a letter of one of our sisters living behind the Iron Curtain: 'All those things which we experience here, as we live constantly with the risen Lord, are deeply hidden, shining miracles. So wondrously does He lead us, individuals as well as His Church, such depths and heights does He uncover before us from His own realm that a profoundly moved, joyous awe takes even our breath away. He clearly induces us to dare to live entirely on His mercy . . .' "

As we prepare for our Day of Prayer gatherings on March 8, 1957, may we pray that something of the sensitivity to spiritual reality and the joyousness of witness of our Hungarian sisters behind the "iron

WORLD DAY OF PRAYER

Friday, March 8th, 1957

Theme—
"Who Shall Separate Us?"

The Service of Worship for Girls 1957 has as its theme a topic related to that of the Adult Service, "The Lord is My Keeper".

Adult Order of Service	**1c each**
Girls' Order of Service	**1c each**
Posters	**10c each**

Suggestions for Speakers:

History of the World Day of Prayer
Prayer Cards
on request

curtain" may inspire our meetings.

Our 1956 meetings in Canada were much hindered by adverse weather and free will offerings fell below those of 1955. At this time of rapid increase in literacy around the world making the spread of Christian literature more and more urgent, it had been hoped that certain new projects might have been added to our allocations, as to be seen on the service leaflet. This was not possible. It has been suggested that interested women when unable to attend meetings might forward their contributions to the Women's Inter-Church Council of Canada, 97 St. George St., Toronto.

(Miss E. R. Whiteside was for many years Principal of Moulton College, Toronto. She is now Editor of "The Link and Visitor," the publication of the Baptist Women's Missionary Society of Ontario and Quebec. Miss Whiteside has been asked by the Women's World Day of Prayer Committee of the National Council of Churches of Christ in the U.S.A., to prepare the Order of Service for 1958 or 1959.)

CHRISTMAS GIFT BOOKLETS

THE PULLERS OF THE STAR—
by Mary Lou Lacy

On Christmas morning four tiny girls reach heaven and become known as the Christmas Cherubs. Their zeal in influencing a self-centered earthly person gives them the privilege of pulling the Christmas star across the sky the following year.

THE MAN WHO OWNED THE STABLE—by Armand L. Currie

The hitherto unaccounted-for figure in the drama of the manger comes to tell his story of the Christ Child.

THE EMPTY CUP—by Opal Menius

The story of a young couple in the days of Herod the King, telling of their courtship and marriage, of the complete despair of the mother when their baby is killed, of the renewal of her faith and courage by a chance meeting with the Child Jesus.

A STAR IS BORN—
by Kenneth G. Phifer

This winsome and human story is woven around the scenes of Christmas night, when a Baby was born in a stable and a star of unusual beauty twinkled in welcome. It is the story of the daughter of the innkeeper.

MY SON—by Armand L. Currie

Here is Joseph's story, a recalling from the immediate past of the events prior to and concerned with the birth of Jesus and the years of His boyhood, when Mary and Joseph watched over God's Son.

MR. JONES GOES TO BETHLEHEM
—by Harmon B. Ramsey

This modern story brings out the true meaning of Christmas. Mr. Jones is a so-called successful businessman whose hardness of heart did not change until he had a dream of going to Bethlehem. Each priced 50c.

Your Prayers are asked

—for the Women's Missionary Society as a whole that there be an ever-growing fellowship among the women of our Church from East to West as they share in the witness of the Presbyterian Church in Canada.

—for cooperation between younger and older members of the Society, that the strength of the younger members and the wisdom and experience of the older members may be brought together to strengthen our Society's work.

—for all Churches in this rapidly growing country of Canada that they may have a vision of their place in its development and that in all areas of life the members of the Churches will witness faithfully for their Master and Lord.

—for the deaconesses who serve in Canada in rural areas, the institutions, the urban centres and the down town districts that they may be strengthened in their task and be given kindly, patient understanding in dealing with the many problems placed before them.

—for the Koreans in Japan, that needed personnel from Canada may be found for the Korean Church; that the Korean Church may catch a vision of its mission to Koreans in Japan and to the Japanese nation.

—for Nigeria that the Presbyterian Church in Canada may provide the needed personnel assistance to the Scottish Mission and the Nigerian Church; that the Nigerian Church may realize its responsibility to the nation and give the Christian leadership that it could and should give.

HE WILL ANSWER

I know not by what methods rare,
But this I know—God answers prayer!
For He has promised in His Word
Which tells us prayer is always heard,
And will be answered soon or late,
And thus I pray, and calmly wait.

I know not if the blessing sought
Will come in just the way I thought,
But leave my prayers with Him alone
Whose will is wiser than my own,
Assured that He will grant my quest—
Or send some answer far more blessed.

(Selected)

Boys and Girls!

"Double-Ten" and "Mid-Autumn" Festivals

by LEONE HOW

"COCK-A-DOODLE-DOO." Lâi-hok peered into the faintly breaking dawn, muttered something to himself, and went back to sleep. This was a holiday and he could sleep in for a while.

It was a lovely morning on this, the Double-Ten Festival. All along the highways and byways, main streets and back lanes, there were flags waving in front of each house. Government offices were closed. Many of the stores did not open. The market place was open as usual but not as busy. The children were on their way to school though without books or lunch boxes.

After flag raising ceremony at school, they went to the large open field just on the outskirts of Tamsui Town, following the river road to where they attended a special ceremony. Each person carried a small paper flag. "One two, one two," teacher would remind the class whenever they were beginning to get noisy or out of step.

Thian-sù, poking his neighbour with his elbow, asked, "Say, what about going fishing or oyster-gathering this afternoon?"

Lâi-hok replied, "That would be fun. But I'm going to Taipei with my brother and sister this afternoon. We are going to New Park first, then we are having supper in a restaurant. In the evening we will go to see the play at the City Hall. The play is about the Revolution in 1911. They say it is very well done. Maybe Cheng-gí will go with you."

Cheng-gí said, "I would like to very much, but I'm afraid I can't. This is a holiday, but just the same the work in the fields must be done. Dad is expecting me to help him this afternoon."

Thian-sù replied, "Well, that's too bad. I'll see if I can get someone else."

And so they planned and made decisions for the rest of the day.

Look at all the people! There were the people from the schools, the army, navy, air-force; there were the government and business representatives; and over there, carrying gay coloured banners and streamers must be the priests and musicians from the Tamsui Temple! The ceremony was long, with many speakers. Lâi-hok was too far from the platform to hear all that was said, but he could hear the one in army uniform because he spoke out good and loud. "It was exactly 45 years ago on this very day that the Kuomingtang (For the People's Party) led by Dr. Sun Yat-Sen finally rose in arms against the Manchu Dynasty," he was saying.

The Manchurians were people from the desert lands of north-west China who after a successful invasion set up a government in Peking, and tried to impose their many different customs upon the Chinese. The outcome was a revolution. This revolution was the birth of the Republic of China. In memory of the patriotic braves, and the freedom they won for China, October 10th was declared a national holiday called the Double-Ten Festival.

Another festival which is looked forward to with much anticipation is the Mid-Autumn or the Harvest Moon Festival. This is on the 15th day of the eighth month according to the lunar calendar. It falls on September 19th this year.

Many days in advance you will be reminded constantly of the approaching festival by the attractively decorated store windows and the boxes and boxes of "moon-cakes" for sale everywhere. "Moon-cakes" are a kind of pastry filled with various choice fillings, such as, crushed "red beans" or "green beans" very generously sweetened; cooked pineapple (like a jam); candied fruit and nuts; shredded pork with onions and many others.

After supper, preparation for "pài-pài" (worship) takes place. A table or a long bench is put outside in full view of the moon. Upon it are laid dishes of "moon-cakes," pomelos (something like an oversized grapefruit but much sweeter in taste), red persimmons and other dainties all shaped round, because "round" signifies the roundness of the moon and it is also the symbol of harmony and happiness. By offering these things to the moon, the worshippers believe that the Lady Moon will bring good fortune and happiness to the family.

After "pài-pài" is over, the family enjoy the food offered on the table or bench.

"Let's all go up to the hill top and watch the moon," suggested Thian-lâi.

"That's a good idea," responded father.

"Let's take our moon-cakes with us," came from Lâi-hok.

Grandmother said, "You younger ones go along. I'll stay and look after the house. It's too hard for me to climb the hill."

And so the Lîm family, like many others, spent the rest of the evening strolling out-of-doors, up the hill, down the hill, and along the river bank, stopping now and again to admire the big silver ball that hung in the sky. No one seemed to be in a hurry to get anywhere, and no one was anxious to get to bed. The air was cool and refreshing, and the breeze was gently whispering that the hot summer was about over and the rainy winter not far away.

Books you'll like!

INSIDE AFRICA by John Gunther

Reviewed by Leeta McCully Cherry

WRITTEN BY a distinguished author whose trained perceptiveness of observation is keen and well-balanced, this book covers the entire, immense and explosive, land of Africa, and is continental in its scope. Beginning in 1931 to collect his material by personal trips, John Gunther, in the intervening years, travelled more than 40,000 miles—first North and East; then South and West—throughout this vast continent which is almost four times bigger than the United States, and infinitely more complex, because of its tremendous size; the great differences in its millions of peoples, in thought and background; and its increasingly urgent problems—human, social, religious, racial, economic and political.

Not in any sense, is this a book of imaginative romance, adventure, or snap-judgments. It is a volume of well-authenticated, and personally-observed facts, the result of more than 1,500 interviews with key personalities in all parts of the continent, and is therefore valuable and reliable reading for all who would try to know and understand Africa in these times of mounting tension and world-wide concern. "Almost the whole continent is in an uproar," writes Mr. Gunther, and in his book he seeks to tell us why, and how, and what this fabulous and challenging continent can, and does, mean to the western world.

This fine study of Africa as it is today is particularly vital and worthwhile reading for all W.M.S. members, because our own two young Canadian Missionaries, Miss Agnes Gollan and Miss Joan Rochemont, are now working, with the Church of Scotland Mission in Nigeria, in the Mary Slessor Memorial Home for training Nigerian girls, in Arochuku. They are our personal link with the Canadian Presbyterian Mission Work in Africa, and especially among the Nigerian people, and they need our understanding of their environment, as well as our prayers and support. In the three comprehensive chapters devoted to Nigeria, we learn factually all that the average reader needs to know about this biggest British colony in the world; much that is amazing and surprising; all of it interesting and informative. The largest country in Africa, from the standpoint of population, with at least 250 different tribes and 12 recognized languages, Nigeria is actually three immense countries in one, each with its own independent character and peoples, Northern, Western and Eastern. The "South" is really the West and East together.

A vital opportunity is offered to us in this part of Africa, and the thoughtful reading of "Inside Africa" will not only increase our knowledge and interest in the fascinating continent as a whole, but in that part of our own Church interest particularly. This is a lengthy book but every word of it is valuable and well worth reading. It retails at $6.00, but is available through all Lending Libraries.

"CAN GHOSTS ARISE?" by A. B. MacDonald, C.B.E., M.B., Ch.B.

(See Psalm 88, The Leper's Prayer)

Reviewed by Mrs. J. M. Eaton

THIS IS THE STORY of the lepers' colony at Itu in Nigeria, founded by the author and his wife, devoted Church of Scotland missionaries.

It had the humblest of beginnings—one wretched man crying out for help—where now are five villages with a thousand houses, and where patients regard themselves, not as sick people, but as normal citizens, able to fend for themselves.

Here is a thrilling story of utter despair turned to hope and gladness; of new-born babes coming into a world of song and laughter; of amazing industrial and agricultural development; of hospitals founded, schools built, churches erected.

For that poor man crying out "Unclean," there was no cure. Now, nearly one thousand patients, yearly, go out "symptom free," "with heads erect and elastic step, many of them with something within, that the world cannot give."

It is a story, not of man's achievements but of God's almighty love and power, working in and through His courageous servants.

No one who reads this book could lightly lay it down. God grant there may be some who will be constrained by the love of Christ to go forth, helping to carry to these afflicted people "the light of a new day after a black night of despair."

PERSONAL PEACE AND POWER

Reviewed by Leeta McCully Cherry

WITHIN THE COVERS of this small booklet lies a veritable treasury of fifty-two concise articles, especially intended to inspire courage, faith, and right-thinking; to help the weary and troubled of this world to find the philosophy of the good life in all kinds of situations, and the kind of living that is truly religious, in the fullest meaning of the word. In fact, they have already done so for countless numbers of readers in every walk of life, because each article has already appeared as a specially-written, leading editorial in a Saturday edition of the widely-circulated newspaper, "The Albertan" of Calgary, Alberta, and has received many tributes of appreciation from grateful readers, far and near. Now these have been collected in a convenient booklet, just the right size for pocket or purse, or to rest on the bedside table, and, at the small price of thirty-five cents, this offers a splendid substitute in many cases for the conventional Christmas and New Year's cards, or even small gift remembrances.

For the convalescent to receive a copy of "Personal Peace and Power" could be medicine of great value in itself, for in each article, and the Prayer which accompanies it, are those words of infinite comfort, inspiration and help which lift up the soul and fill the heart with courage and renewed faith in the wisdom and goodness of God. Dr. W. J. Gallagher, General Secretary of the Canadian Council of Churches, in his Foreword to the booklet writes, "These articles are set in the very midst of the ongoing life and business of the world. They bring the concerns of every day into the light of God, that we may see things as they really are." Certainly thirty-five cents could not buy greater value, or be expended to better purpose. Orders will be filled from the Publication Department.

THESE "EAGLE BOOKS" are also available as background reading for the study of South-East Asia

"If Only I had a Ship" is the story of *John Williams,* the young English missionary who carried the Gospel message to the people on the islands of the South Seas. Williams, with the help of some of the islanders, built a ship which carried him and his helpers to many islands. Ignoring grave warnings of danger, he went to the island of Erromanga to proclaim the Gospel but a few hours after landing he and his associates were brutally murdered by the inhabitants.

The story of *John Holmes,* a missionary of Papua, is told in the book *"My Friends the Cannibals."* Holmes, influenced by reading of the work of Robert Moffat and of Chalmers of New Guinea, offered himself for appointment by the London Missionary Society in 1886. He was sent to work under the direction of Chalmers. His story as told in this book was one of hardship and great difficulty. In spite of many handicaps his work was successful, and when he retired in 1919 the mission was well-established.

"Send Me Among Savages" is the exciting story of many incidents in

the life of *James Chalmers* of Papua. Chalmers, a young Scotsman, was appointed to the island of Raotonga. From 1866 until his tragic death in 1901, "Tamate," as he was lovingly called by his island friends, laboured tirelessly and with undaunted faith, in his ministry to the Papuans.

Who has not heard of *Judson of Burma* and of his wonderful work as a missionary? His story is told in the booklet called *"The Book in the Pillow."* Here we have an account of the important translations of the Bible into Burmese made by Judson, and of the associates who though imprisoned and tortured remained true to their new-found faith in Jesus Christ.

Those of you who read *"Blind Eagle"* will be thrilled with the great things which were accomplished for God by *William Jackson of Burma.* Jackson became totally blind when he was only two years old. In spite of this great handicap he persevered in his studies, graduating from Leeds Theological College, and being ordained in 1912 at the age of twenty-three. After holding two pastorates in England, he went to Burma to be in charge of a school for blind boys. This is one book you will not want to leave until you have read it to the end.

The Universal Joy of Reading

WHAT IS CHRISTIAN LITERATURE?

By REV. CLAUDE DE MESTRAL

(Secretary of the International Council on Christian Literature for Africa — I.C.C.L.A.)

"WHAT DO YOU mean by 'Christian Literature'?" is a question which has often been asked me during my recent trip. It is a question I have asked myself from the moment I agreed to join I.C.C.L.A. I would like to try to answer—especially for those who do not well know what I.C.C.L.A. stands for, or who may have wrong ideas about our work. I have no illusions that this is the last word to be spoken; indeed this may open an interesting and valuable exchange of views. The answer given below does not claim to be original, nor has it been sanctioned by any official vote. The responsibility is mine, but I do believe—indeed I am convinced—that it brings out how much common ground there is between all Christians.

"Christian" literature ought to concentrate its efforts:

(*a*) in making *Jesus Christ* known to all men, and in trying to lead them to accept Him as Saviour and Lord: Christian literature is a most useful means of evangelization;

(*b*) in making the *Bible* known and understood as the Word of God, and in pointing to the living Word;

(*c*) in making clear to all believers that it is their duty and privilege to take their part as active members in the corporate life of *the Christian Church.*

From the above we may deduce three main conclusions:

(*a*) *Christ* does not merely ask every believer to "accept Him as Lord and Saviour," but to show forth throughout his life that he obeys his Lord. Hence Christian literature has a duty to concern itself with such matters as education, health, agriculture, civics, industry—in a word, to try to show what ought to be the impact of Christianity on society, as Christ must reign in all realms of human life.

(*b*) *The Bible* is a book to be read and to live by, hence Christian literature has a duty to help all people to become regular readers of the Bible who are always seeking to understand it better and to live by its guidance. Christian literature is to follow the example of Philip guiding the Ethiopian officer on the road to Gaza. The fact that Christians require a book like the Bible is justification for the educational work carried on by the Christian Church.

(*c*) *The Christian Church* must be missionary and take root everywhere —become localized, so to speak. Hence Christian literature must concern itself with evangelism, hymnody and liturgy. However, it is clear that all literature concerning Church membership and organization cannot be the concern of I.C.C.L.A.

I.C.C.L.A.'s work is to serve all missions and churches in Africa, south of the Sahara. It is responsible to all missions and churches willing to ask for and accept its collaboration to bring the above objectives into reality so that Christian literature will be more readily available. Being also a clearing-house for ideas, experiments and the planning of Christian literature—for Africa—I.C.C.L.A. tries to make known to all missions and churches successful local ventures in Christian literature. *Books for Africa* serves this purpose. Let it be said quite clearly that I.C.C.L.A. has no monopoly of Christian literature for Africa; it only came into being to develop it. This can only be done if all who are concerned and interested join hands and co-operate willingly and gladly, which, by the way, may help us all to make a better and fuller use of the funds entrusted to us.

(The Women's Missionary Society, gives each year a Grant of One Thousand Dollars, through Mr. de Mestral and the I.C.C.L.A., to help in providing Christian Literature for Africa.)

This Bookseller in Ruanda Urundi, Africa, is mobile, too. He ties his books to his bicycle in a white cloth. He is selling his pamphlet to a woman on the road and tells her about the New Testament.

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*On furlough —
Miss Catherine Watson, until March 31st, 1957.

CHRISTIAN YOUTH WEEK

1957

JANUARY 27-FEBRUARY 3

Theme:

"VENTURE IN FAITH"

Watch for further announcements. Make your plans and order materials early!

Continued from page 20

lowship with the delegates was a rewarding experience. The opportunity to listen to the thought of leaders of the Reformed Churches in Europe was stimulating. The whole experience makes me realize afresh that, if the fellowship and the understanding of Christians around the world are to grow, there must be more frequent opportunities for us to sit down together to share our faith and to lift our voices together to Him who is the one Lord and Father of us all.

OVERSEAS MISSIONARY STAFF — 1956-1957

INDIA:

Miss Lily Simpson, Reg. N. Miss Agnes Hislop Miss Beatrice Scott, B.A.	c/o Canadian Prebyterian Mission, Jobat, M.B., via Dohad, India.
Miss Ida White, Reg.N.	c/o Canadian Presbyterian Mission, Alirajpur, M.B., via Dohad, India.
Miss Pauline Brown, Reg.N.	458 Melbourne Avenue, Ottawa, Ont. (on furlough).
Miss Irene Stringer Miss Margaret Kennedy	c/o Canadian Presbyterian Mission, Amkut, M.B., via Dohad, India.
Miss Mary Sherrick, B.A., B.Ed.	Weyburn, Saskatchewan. (On furlough).
Miss Edith M. Magee, B.A. Miss Margaret Leask, B.A., M.R.E.	c/o Canadian Presbyterian Mission, Jhansi, U.P., India.
Miss Bessie MacMurchy, Reg.N., B.Sc.N.	c/o Canadian Mission, Indore, M.B., India
Mrs. L. W. Gehman, Reg.N., B.Sc.N.	c/o Christian Medical College, Vellore, South India.
Miss Mary Lankin, Reg.N.	c/o Canadian Presbyterian Mission, Jobat, M.B., via Dohad, India.

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Miss Ellen Anderson	125 Carmichael Street, Georgetown, Demerara, British Guiana.

TAIWAN:

Miss Hildur Hermanson, Reg.N. Miss Hazel Macdonald, B.A.	2 of 94 Chung Shan Peh Lu, Taipei, Taiwan.
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Miss Joan Rochemont, B.A.	3437 King Edward Avenue, N.D.G., Montreal, P.Q. (On furlough).

UNDER APPOINTMENT:

Miss Jean Brown, B.A. Miss Helen Acton, Reg.N.	Carey Hall, Selly Oak, Birmingham, 29, England.

In a letter from Vellore, **MRS. GEHMAN** tells of a Varghese paralyzed from the chest down as the result of a car accident, going to leprosy clinics and a leprosy ward in a wheel chair, treating and operating upon patients. What a marvellous woman, and what a dedicated doctor!

OVERSEAS NEWS FLASH!

As the magazine was going to press, a cable was received from Miss Geraldine Greer, B.A., advising of her safe arrival in Taiwan.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick, 1636 E. 29th
Ave., Vancouver, B.C.
Press Secretary

WESTMINSTER PRESBYTERIAL — *Vancouver:* At Kerrisdale Church in June seven children went through a gate in a small white fence gaily decorated with flowers, thus leaving their Mission Band leader to be greeted by the leader of the Explorers. Deaconess Miss C. Diffin helped to make this graduation service a wonderful success. The children enacted one of the stories from their study book, called "Sunday School in a Box."

At the Annual June luncheon meeting of Robertson Auxiliary, the Guest Speaker was Miss Ellen Douglas whose theme was "The Church Mission in the World Today and How it is Fulfilling its Obligations." A pleasant feature was the presentation of a Life Membership to Mrs. J. E. Dewar who has been a faithful member for many years and who is actively interested in the English classes conducted at our Chinese Mission. Presentation was made by Mrs. Halper on behalf of the Auxiliary. The C.G.I.T. Group of West Vancouver Church recently held a service of affiliation with the W.M.S., led by Miss Ross. Mrs. Thorpe conducted the ceremony and badges were presented. At the conclusion of the service the girls presented a programme of recitations and visitors were interested in the display of handiwork done by the group to aid Indian Missions in Manitoba.

Prince Rupert: Members of First Church Auxiliary feted Mrs. H. Calderwood before she left there for Prince George, where she and Captain Calderwood will make their home. She has been a member of the W.M.S. for over twenty-five years and president for twelve years, besides being C.G.I.T. Leader and a Sunday School teacher. Mrs. Calderwood is going to be missed by the Prince Rupert Church but her experience will be an asset to the new Church at Prince George.

HAMILTON AND LONDON

Miss Mary Burgess,
Box 463, Hanover, Ont.
Press Secretary

BRUCE AND OWEN SOUND PRESBYTERIAL—*Paisley:* At the June meeting of Westminster W.M.S. Auxiliary, the Lovat Home Helpers had charge of the Programme, with Mrs. Gordon Leask and Mrs. Harold Nelson conducting the Devotional Period. Mrs. O. Pace gave the topic "Streams in the Desert," and topic discussion was led by Mrs. R. McKay. A Life Membership Certificate was presented to Mrs. Horace Clark, and the former Presbyterial Treasurer, Mrs. Dippel, whose home will now be in Walkerton, received a token of remembrance.

Port Elgin: Miss Beatrice Scott, of India, whose home church is Port Elgin, was honoured at the regular meeting of the W.M.S. Auxiliary, meeting in the Church. Mrs. J. Bell spoke on behalf of Miss Scott, and Mrs. D. Bryce and Mrs. W. Lamont presented to her an Honorary Membership and pin. Presbyterial President, Mrs. Rowland brought greetings; Miss Nellie Scott, of Paisley was Guest Speaker, and Mrs. H. Lesperance led the devotions; Miss M. Clarke presided.

Wiarton: More than fifty children, and thirty mothers, grandmothers, and great-grandmothers, attended the annual June meeting of the Mission Band. Corsages of lily-of-the-valley and forget-me-nots, made by the children, were presented to each visitor, and they presented a fine Programme. Mrs. Ashley told an interesting story.

Hanover: At the fiftieth Anniversary of the W.M.S. Auxiliary of St. Andrew's, President, Miss Burgess, was assisted by Mrs. W. Threndyle and Mrs. B. F. Andrew, with C.G.I.T. members ushering. Presbyterial President, Mrs. Rowand brought greetings, and Mrs. E. D. Gruetzner, read the history of the Auxiliary up to 1925, compiled before her death in 1952 by the late Mrs. Staples, one of the charter members. Mrs. A. L. Budge, of Toronto, the first President, is the only living charter member. Mrs. W. Chadwick continued the Auxiliary history from 1925 to 1956. Mrs. D. J. Lane of Clinton was the Speaker, and stressed the forward-vision of Anniversaries, remembering Christ's command, "Go Ye into all the world." Miss Heather Andrew sang "The Lord is My Shepherd," Rev. D. J. Lane spoke briefly, and Rev. B. F. Andrew pronounced the benediction. A Photo Gallery of former members made an interesting corner in the Sunday School Rooms, where Mrs. A. R. Gibson and Mrs. J. R. Hamilton presided at the tea table. The three-story Birthday Cake was cut by Mrs. Lane.

LONDON PRESBYTERIAL — *Melbourne:* Mrs. C. A. McCarroll, of London, was Guest Speaker when the W.M.S. Auxiliary of Melbourne celebrated its fiftieth anniversary, and two of the Charter Members were present—Mrs. Cecil Howell and Mrs. James Lockwood. Miss Kathryn Bolton, granddaughter of Mrs. Lockwood, was Soloist, accompanied by Mrs. Sadie McPhail. Mrs. Sadie Johnson, gave the history of the Society whose first officers were, Miss Bessie Campbell; Mrs. T. R. Shearer, Mrs. Cecil Howell and Mrs. Fred Hill. Rev. Charles Henderson, minister of the Church, pronounced the benediction. At the reception following, Mrs. C. D. Henderson and Mrs. W. Laing presided at the tea table.

MAITLAND PRESBYTERIAL — *Wingham:* At the annual Home Helpers' Meeting, St. Andrew's Auxiliary was happy to welcome back to the Chair their President, Mrs. Alexander Nimmo, now recovered from her serious accident of last February. The Guest Speaker, bride of Lieut. D. V. Goodridge of the Wingham Salvation Army, brought an inspiring message. Mrs. Jennie Currie, one of the Auxiliary's oldest members was presented with an Honorary Membership at the Annual Meeting of Maitland Presbyterial held in Brussels. Mrs. Currie knits around thirty-five pairs of mitts each year for the Supply Bale.

NIAGARA PRESBYTERIAL—*St. Catharines:* An Honorary Membership was presented to Mrs. James Reid, for many years a valued member of Knox Auxiliary, and at present Welcome and Welfare Secretary.

Port Colborne: Mrs. W. K. Grabbe, President of the Rosalind Goforth Auxiliary of First Presbyterian Church, presented a Life Membership Certificate and pin to Mrs. Lorne Campbell at the June meeting, and a shower of gifts for hospital visitors was held. A Pot Luck Supper featured the September meeting, when the Home Helpers were special guests.

Smithville: The Mission Band of Smithville, organized by Mrs. Vance twenty-nine years ago, has now been officially named the Elizabeth Gracey Vance Mission Band, with Mrs. Gerald Wilton and Mrs. Lymburner as Leaders. A gift was presented to Mrs. Vance by Miss Florence Dalrymple. For Mother's Day, the children painted and decorated flower pots filled with blooming pansies to present to their mothers.

CHATHAM PRESBYTERIAL — *Leamington:* Rev. Hugh Cleghorn brought greetings from the Presbytery and Session when Knox Auxiliary of the W.M.S. celebrated its 60th Anniversary in June. Mrs. Lawson of Windsor, President of Chatham Presbyterial, spoke on Overseas Mission Work and Miss Marguerite Irwin was soloist. Mrs. Matheson, in her brief history of the Society, paid tribute to past and present members, and said that through the years two Honorary and forty-nine Life Memberships had been given and thirteen Memoriam Certificates presented. Mrs. Fred Mettam is the only surviving charter member. A social hour was enjoyed at the close of the meeting.

Puce: At a special Home Helpers' Meeting held in St. Andrew's Presbyterian Church, an Honorary Membership was presented to Mrs. Jane Crozier. Mrs. Hawkins of Windsor, was Guest Speaker, her subject being "The Hands of Jesus." Miss Margaret Kerr was soloist.

Wallaceburg: Captain McLaren of the Salvation Army was the Guest Speaker at the annual Home Helpers' Meeting of the Senior Auxiliary of Knox Church.

Windsor: The Ellen Douglas Auxiliary of Knox Presbyterian Church, celebrated its 18th birthday with a dinner meeting held at the home of Mrs. J. Butler, and convened by Mrs. C. P. Lloyd. Following a talk by Mrs. C. Lacey, a programme of games, directed by Mrs. C. J. Barrow, was enjoyed.

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The Glad Tidings

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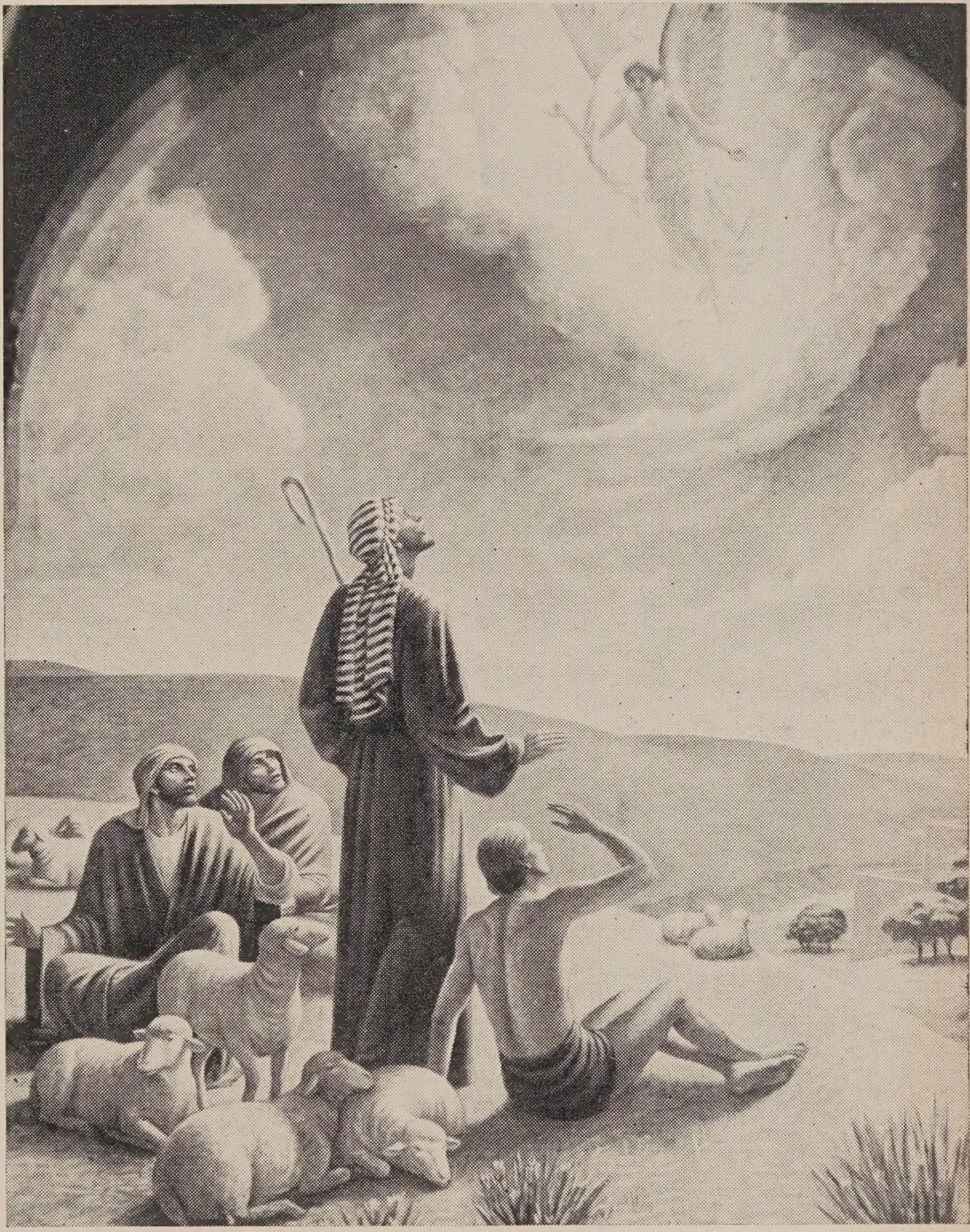

"Behold, I Bring You Good Tidings of Great Joy."—Luke 2-10

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VOL. XXXII TORONTO, DECEMBER, 1956 No. 11

EDITORIAL

"WHEN JESUS CAME"

By REV. MARIANO DI GANGI, B.A.; B.Th.; B.D.

Luke 2:8-11

UNTO SHEPHERDS abiding in the fields, keeping watch over their flocks by night, there appears the Angel of the Lord and round about them there shines the glory of the Lord. The shepherds quake at the sight, but they are comforted by the message from heaven.

Fear Not

The messenger brings them a word designed to drive out fear. He publishes glad tidings. He gives them the good news. In royal David's city, in the little town of Bethlehem, there is born "a Saviour, who is Christ the Lord."

Have you waited for One to chase away the dark night of ignorance and illumine you with the light of God? Have you hoped for the coming of One to deal with your sin and show you mercy? Have you looked for One to rule with righteousness and bring in peace? Have you longed for One to conquer man's last enemy and rob the grave of its victory? Know that this One has come. Christ, the Lord, is born in Bethlehem to be the Saviour of men. Therefore, fear not. These are good tidings. This is real news. God has come into the world, in the person of His beloved Son, to save you.

Great Joy

Because the Saviour is born, let there be joy. The gospel is good news, and the good news brings gladness. We search for happiness. We know how people imagine that by extravagant expenditures and the frantic pursuit of pleasure they may reach the promised land. We also know how the mere acquisition of things brings no lasting joy, and the pleasures of sin endure but for a moment. There is always "the morning after." But the birth of Jesus Christ means true gladness. We may have trials and tribulations in this world, but because Christ has come we may rejoice. We are not alone in facing the conflicts of life. And the things that matter most, the forgiveness of sins and our peace with God, are given us in Christ. We may lose all else, but if we see in the gift of Christ the love of God for our souls then we have the joy that lasts forever.

To All People

Not alone for the Judean shepherds, but for all men everywhere are these glad tidings proclaimed from heaven. For God has so loved the world that He has sent His beloved Son to be the Saviour of the world.

There is a wideness in God's mercy. Jesus comes to save the Gentile as well as the Jew. He comes to give His unsearchable riches to the poor, and to tell the rich that they must be poor in spirit. He draws near to bestow wisdom and strength to all who feel their weakness and confess their folly. His gospel is the power of God, mighty to save all who believe. Christianity is not just for one economic level, or social class, or racial group. All may come and feed upon the Bread of Heaven. All may receive the rest He offers the weary and heavy laden.

It is true that Christianity is narrow. The gospel declares that there is but One Saviour. There is but one Lord. There is no other way to the Father but the way that is opened for us by Jesus Christ. And yet that way is open for all who will come. That is why we must go into all the world with the gospel.

A Personal Gift

Let us understand that Christ Jesus has come into the world just for us. We are to confess Him as our Lord and trust in Him as our Saviour. The gift of God in Jesus Christ must be received by us personally. Let us believe that "unto *us* a Child is born, unto *us* a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful Counsellor, Mighty God, Father of Eternity, and Prince of Peace." (Isa. 9:6). When we see in Christ our Counsellor and our God, when we experience the fatherly goodness and the perfect peace of our Lord, we shall know the meaning of what happened when Jesus came.

(The Rev. Mariano Di Gangi is Secretary of The Board of Evangelism and Social Action, and minister of St. Enoch's Church, Hamilton, Ont.)

* * *

A CHRISTMAS CAROL

And they who do their souls no wrong,
But keep at eve the faith of morn,
Shall daily hear the angel song,
"Today, the Prince of Peace is born."

James Russell Lowell.

THE LADY FROM A FAR COUNTRY

By LEETA McCULLY CHERRY

HER NAME is E. Eloijinka Ibiam, this gracious and dedicated Lady Ibiam who, with her distinguished husband, Sir Francis Akanu Ibiam, has been visiting the Presbyterian Church from coast to coast in Canada, and whom many of you have been privileged to both meet and hear—and she does indeed come from a far country, of great size and difference from our own! Her home is in Nigeria, our newest Mission Field, and they are both medical missionaries—she, a nurse, graduated in London, England; her husband a brilliant medical graduate of St. Andrew's University, Scotland—in charge of a very busy mission hospital at Uburu, with the Church of Scotland Mission. This is not far at all from where our own two workers, Joan Rochemont and Agnes Gollan, are established.

LADY IBIAM

When first I saw her, on a Church platform, she wore the ceremonial costume of her people, a lovely broad-striped blending of deep dull rose and misty grey, in the beautifully fine cotton fabric woven by the women of her district and dyed from the native roots and flowers. This was draped and folded in the traditional fashion and with it she wore the matching head-dress, deftly draped anew each time of wearing, from a long straight sash of the same colorful fabric. When next I saw her, she was in western dress, a soft rose skirt and creamy yellow blouse, and as I stepped off the Royal York elevator on the eleventh floor, there she stood awaiting my arrival and smiling her warm welcome. By the time we had reached her sitting-room, looking far out over blue Lake Ontario, we were already friends, sister-women interested in the same things and in each other, and with the warm bond between us of our Christian faith and fellowship, and the membership we shared in our Presbyterian Church. Never have I met a more interesting, charming and cultured lady, nor one whose deep, abiding Christianity and understanding shone more sincerely in her own serene happiness and depth of purpose in all she said and did.

"You will have tea with me?" she said. And over the teacups we were soon chatting together as if we had known each other for years.

Of course I asked her at once about Joan and Agnes, and I wish you could have seen her expressive face light up with joy as she spoke of them. "Oh, yes, they are only about thirty miles from us—they often come to see us! Already, we love them dearly. We are so glad about them! They are wonderful girls—God bless them! We liked them right from the first—we were so happy to see those two when they came! They are so friendly, so enthusiastic; they really want to do something for our people, and they really care for our people. All our people gave them great welcome, as they will to all who come to help us.

"We said, when those girls came—'The Canadian Church is wanting to join in our work! How lovely! They are coming to HELP us—not ever to dominate!' Dr. Johnson and Miss Pelton were a joy to us when they came, and now we rejoice to have these fine girls — but oh, we need more! Do send us more girls to help us, just this type of girls—these are the kind of workers we want so much and so much need. Joan and Agnes are now working in a part that has had missionaries for many years—three workers in one area—but there are so many other districts that have never been touched. We do need workers to go in there; we pray that your Church in Canada may be able to help us there. That is why my husband and I travelled to Canada—to tell our fellow-Christians here of our people's need and our hopes for help."

Queen Elizabeth creates a new Knight.

Pausing to pour a second cup of tea for me, she continued with deep earnestness, "Your coming to help us now in the Church of Scotland gives us tremendous encouragement. God sent you to us. God just wants you now, at this time, to come to us because we so much need more workers. It is part of God's plan, and it is God's sense, too, that my husband and I should come to your country now, to tell you ourselves about our people and our need. We pray that we may help you to realize how much we want and need you! How did I become what I am today? Only through God's grace and His love. My country is now in a great state of change—I do not fight for Government or for independence, but only for my people to know the Saviour. It is for my own conscience to know am I doing right. If you have received benefit and do not give it out, there is no one to blame but yourself. When we know that God loves us, we MUST pass it on. What we are doing now in my big country is still just a little drop of water in a dry and thirsty land!

The real missionaries when they come, they love the people and the place, and we love them. But they must be real, and true, and good—like Joan and Agnes are! Our people are quiet, but they are shrewd observers. They soon know whether Christians are genuine people or not. There is no respect for those who do not LIVE their Christian teachings! When a true missionary comes to the Africans, they always love them, you know. God will help you to send these good, true missionaries to us, we know, and you will do mighty work for us there! God knows our need, and He is telling your Church to help us."

In the 80-bed hospital at Uburu, Sir Francis is the only doctor; Lady Ibiam is Superintendent, trains the nurses, has charge of the Nursing Staff and Hospital administration, and does a vast amount of practical nursing as well. Last year there were 13,000 out-patients and 650 in-patients, with more women coming to the hospital for care than ever before. Now, there is a good Maternity Section; Ante - Natal Classes; normal midwifery procedure, and Child Welfare Classes. Girls never worked in this hospital before the Ibiams came, but are now being trained there as nurses. The great triumph is that now twin babies are being brought to the hospital, and the mothers come there to have their babies. Lady Ibiam herself delivers these babies, teaching the frightened mothers that these twins are to be treasured and loved —that it is not a sign of wickedness to bear twin children, as these poor women have been taught to believe, but that God has been especially good to them to send two babies at once. Usually such a woman is cast out by her husband and considered a disgrace to her family.

"We have to watch these mothers constantly," she told me. "They are so afraid of what will happen if they have two babies that they will feed one and starve the other. But they are gradually learning better. Once we had three pairs of twins all at once in the Maternity Ward and the mothers were really proud of them. Right now six sets of twins are there. All Twin mothers come regularly to Infant Welfare. In all our work, however, it is the older women, the Grannies, who are the stumbling block. They are the power behind. They either will, or won't, let the young women learn new ways. They are the midwives, too, and believe that only women should tend women. Only animals have twins, they say—a woman must have only one at a time. Sometimes two or three attend one woman, but if it is to be twins, they just walk off and leave her to her fate. They are the ones, too, who will not wear clothes, and teach the others that if they wear clothes or go to school, they will not bear children. Gradually, however, we are winning them over. I worked with one group for weeks before at last one old lady became my friend, accepted my word about these superstitions, and appeared at the next meeting fully clothed. The others have now all followed her lead."

In addition to all this, Lady Ibiam has built up a flourishing Sunday School of 300 children—patients, attendants, and village children from far and near, all love to come. They will walk for miles through the drenching rain, just to be there. "You just cannot stop them, nor would we if we could! The Lord is good. He is trying to get everybody. If we do not try, too, we shall be blamed. We must give them the knowledge they need!" She is Superintendent, with but six teachers to help, yet, with it all, one recent Christmas they put on a Nativity Play, the very first one ever seen in that part of Nigeria. They made the costumes and trained the children, and crowds of people walked in for miles that night to see this strange thing they

(Continued on page 43)

The Sunday School Nativity Play.

PRAYER

"Glory to God in the Highest, and on earth, peace, good will toward men". Our Father, hear us, as with heart and voice, we join with the heavenly chorus, who proclaimed the birth of Thy Son, two thousand years ago. We adore and praise Thee that He came among us as a little child, that we might have life, but our hearts are sorrowful that we have fallen so short of Thy Glory through the centuries that have passed. Father forgive our waywardness, and help us, by Thy Spirit, to make more room for Thee in our common days. Teach nations, and leaders of nations, that, only by Thy heavenly message of peace, may they learn to live together in good will and brotherly service.

Heavenly Father, we pray for our homes at this glad season of the year. We thank Thee for the delight Thou dost give our little ones by gifts, good cheer, and loving kindness, and pray that, as their hearts are gladdened by Thy bounty of earthly love, so may they come to know Thy divine love in Jesus Christ. Look tenderly on our absent ones, and grant that they may be surrounded by friendship and love. Bless all Missionaries in far-away places, and though their hearts turn longingly to home and loved ones, at this Christmas season, may they find joy in telling the stories of the "Child of Hope", the Light which lightens all the dark places of the world.

Hear us dear Father, as we remember those for whom the joy of this blessed season is shadowed — the lonely and bereaved, the unloved and those who suffer the sting of poverty. God grant that they who have known Thy sympathy and bounty may abound in mercy and thoughtfulness, that, having freely received, they may also freely give.

Our Father, at the close of another year, we render unto Thee an accounting of our stewardship. Loving Saviour, if we have been enabled, by Thy strength, to make even a small contribution towards winning the world for Christ, we give Thee the praise and glory. We beseech Thy forgiveness for the many times we have failed Thee by reason of carelessness, indifference and wilful ignorance of Thy purposes. Bless and magnify our weak efforts, and teach us that, by Thy strength, even our failures may be turned into stepping-stones to richer and fuller service.

Finally, dear Father, we give Thee thanks for faithful servants who have given us leadership in all departments of Church life and work, and pray that they who are called to service for the coming year, may recognize that call to be one from God Himself, who has promised all needful grace and strength to those who sincerely call upon Him.

In the name of Jesus Christ, our Saviour, we come to Thee in prayer. Amen.

A Service of Worship for Christmas

Prepared by MISS NELLIE SMITH

CHRIST'S BIRTHDAY

Prelude: A medley of Christmas Carols or music from Handel's Messiah.

"What Child is this, who laid to rest,
On Mary's lap is sleeping?
Whom angels greet with anthems sweet
While shepherds watch are keeping?" (William C. Dix)

Hymn 173, Vs. 1 only—"O Come All Ye Faithful"

"Unto us a child is born, unto us a son is given: and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, the Everlasting Father, The Prince of Peace." (Isaiah 9:6)

"Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord." (St. Luke 2: 10-11)

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." (St. John 3:16-17)

"He did not come to judge the world;
He did not come to blame;
He did not only come to seek—
It was to save He came:
And when we call Him Saviour,
We call Him by His name." (Selected)

Hymn 165, Verses 1, 2 and 4—"Joy To The World"

The Star shines as brightly this Christmas of 1956, as it did the first Christmas in Bethlehem—leading all who are seeking to worship the Christ.

"A King might miss the guiding star,
   A Wise Man's foot might stumble;
For Bethlehem is very far
   From all except the humble."

Christ's birthday is traditionally a time for Joy. On that first Christmas eve, joy was the keynote of the occasion. "Behold, I bring you good tidings of great joy . . . on earth peace, good will toward men." Christ came to the whole world, and His message of peace and love is for all nations. With Him, and Him alone, men of all nations and all tongues can be drawn together in one common bond of peace and love. The wise men when they saw Christ, "they fell down and worshipped Him: and when they had opened their treasures, they presented unto Him gifts." Having had this rare experience, they could not "return to Herod, they departed into their own country another way."

At this Christmas Season, as we celebrate Christ's Birthday, let each one of us seek to follow the Star, that we may see Christ in all His Glory. Let us kneel down before Him in humble adoration. Let us worship Him and open our treasures and lay our gifts at His feet. Having had this great experience, we too must travel a new path. Old ways are inadequate. It shall be a path of wider vision, a path of truer love and greater service. It shall be a path of humility and sacrifice, but we shall not travel it alone, for He has said, "Lo I am with you alway, even unto the end of the world."

"No costly treasure in my hand I bring
To Thee, my King.
I have no myrrh, no frankincense or gold.
No casket that doth precious gems enfold,
But this one thing—
I offer Thee myself and every day
To serve my fellow men in any way
As I find need. Accept my gift I pray.
My service is the treasure that I bring
To Thee, my King. (Winifred Richards in "The New Outlook")

Prayer:

Almighty and Everlasting God, our Father, we adore Thee. We thank Thee for the gift of Thy Son and hasten the day when all men and nations may know Him as the Prince of Peace the Saviour of the World. Establish in our hearts the true spirit of this Christmas season. Help us to shut out the noisy rush of man's Christmas and hear once again the angel's quiet message of Joy to the World. Tune our hearts to hear Thy word, and give us grace to listen, that we may spread abroad the things which have been made known unto us; through Christ Thy Son. Amen.

Hymn 177: 1-3—"As With Gladness Men of Old"

Closing:

"O holy child of Bethlehem,
Descend to us we pray;
Cast out our sin, and enter in,
Be born in us today." Amen.

LET EVERY HEART PREPARE

Meditations for the two weeks before Christmas

Prepared by LOUISE A. REITH, M.A.

PURPOSE—To help us, as individuals to prepare for Christmas as we think and meditate upon the true meaning of this holy season.

To pray together as women of the Church that we may know the true meaning of Christmas; that we may witness to that meaning to those with whom we come in contact from day to day; and that we may realize so fully the wonder and uniqueness of its message that we will be eager to share it with all people everywhere.

WEEK ONE: Let every heart prepare to celebrate Christmas worthily in the home and community.

In the hurry and flurry of the many kinds of preparations for Christmas, let us take time each day to pause to think of the real significance of the Day to which we look forward with such anticipation.

Let us meditate upon the blessings which have come to us because of the love of God, who cared so much for His children that He sent His Son—"God so loved the world that He gave His only Son." What effect has God's Gift had upon home life, upon the lives of men, women and children? What does Christ mean to *me?* What difference does it make to my life that Christ was born in Bethlehem? As we prepare for Christmas are we preparing a celebration in which Christ will have the central place? As we celebrate Christmas will those who share that day with us know whose birthday we are celebrating—will they know that to us December 25th is Christ's Birthday? As we plan our gifts for our friends and loved ones, what gift are we giving to Him whose birthday it is?

Daily Meditations:

1. *Luke 2: 1-7*—As we prepare our homes for Christmas let us think of Him for whom there was "no room in the Inn." Is there room in our homes for Him?
2. *Luke 2: 8-18*—Let us go with the shepherds to Bethlehem and share their joy; like them let us return to share with those around us the tidings of great joy.
3. *Matt. 2: 1-11*—Let us go with the wise men as they present their gifts to the Christ Child. Let us think what gift He would treasure most from us.
4. *John 1: 1-5; Luke 2: 25-32*—Let us think of the purpose for which God sent His Son into the world and what His coming

has meant to the world.

5. *John 8: 12-20*—Let us recall Christ's description of Himself.
6. *Matt. 5: 1-12*—Let us consider some of the teachings of Jesus. Let us think of the qualities in people which He described as "blessed." How do these compare with the qualities we admire in the people we meet?
7. *Matt. 5: 13-16*—Let us think of the kind of people Jesus expects His followers to be.

Prayer—Guide our thoughts, our heavenly Father, as we read and meditate upon Thy Word. Make us learn the lessons Thou wouldst have us learn. May they be so plain to us that we will see how they should affect our lives from day to day. Especially help us at this Christmas Season to realize, as never before, the meaning of God's great Gift to the world. Amen.

WEEK TWO

Let every heart prepare to share the Joy of Christmas with others.

We think of the great Joy which should come to each one of us as we realize anew the wonder of God's love. De we really appreciate what it should mean to us? We think of the suffering, the unhappiness, the sorrow, the confusion in the world around us. We know that there are unhappy people who feel that no one cares about them or understands. We think of the unrest, the strife, the misunderstandings, the lack of peace in the hearts of individuals, the lack of peace among nations. Let us try to imagine what it would mean to the world if all people everywhere knew the reality of the peace which comes with Him who is the Prince of Peace. What is our responsibility —What is *my* responsibility in sharing the knowledge of Christ with the people in my local community, in the world?

Daily Meditations:

1. *Luke 10:25-37*—Let us think very seriously of the meaning of this familiar story. What does it tells us about how we should treat our neighbours? Who is my neighbour?
2. *Philippians 2: 5-11*—As we think of Christ's love and concern for others let us remember that His followers are exhorted to be like Him.
3. *Philippians 3: 7-14*—Daily, consistently, let us strive to follow in His steps.
4. *Ephesians 3: 8-19*—As St. Paul strove to "make all men see," may we feel our responsibility to help others to see the wonder of Christmas.
5. *Matt. 25: 31-40*—What are some of the ways in which Christ's followers can minister unto Him?
6. *John 1: 9-14*—There should be no limit to the joy which comes to us as we think of Christ's coming to the world; no limit to our efforts to share that joy with others.
7. *Luke 1: 46-55*—May our Spirits

(Continued on page 32)

"In Its Light . . ."

A STORY OF CHRISTMAS

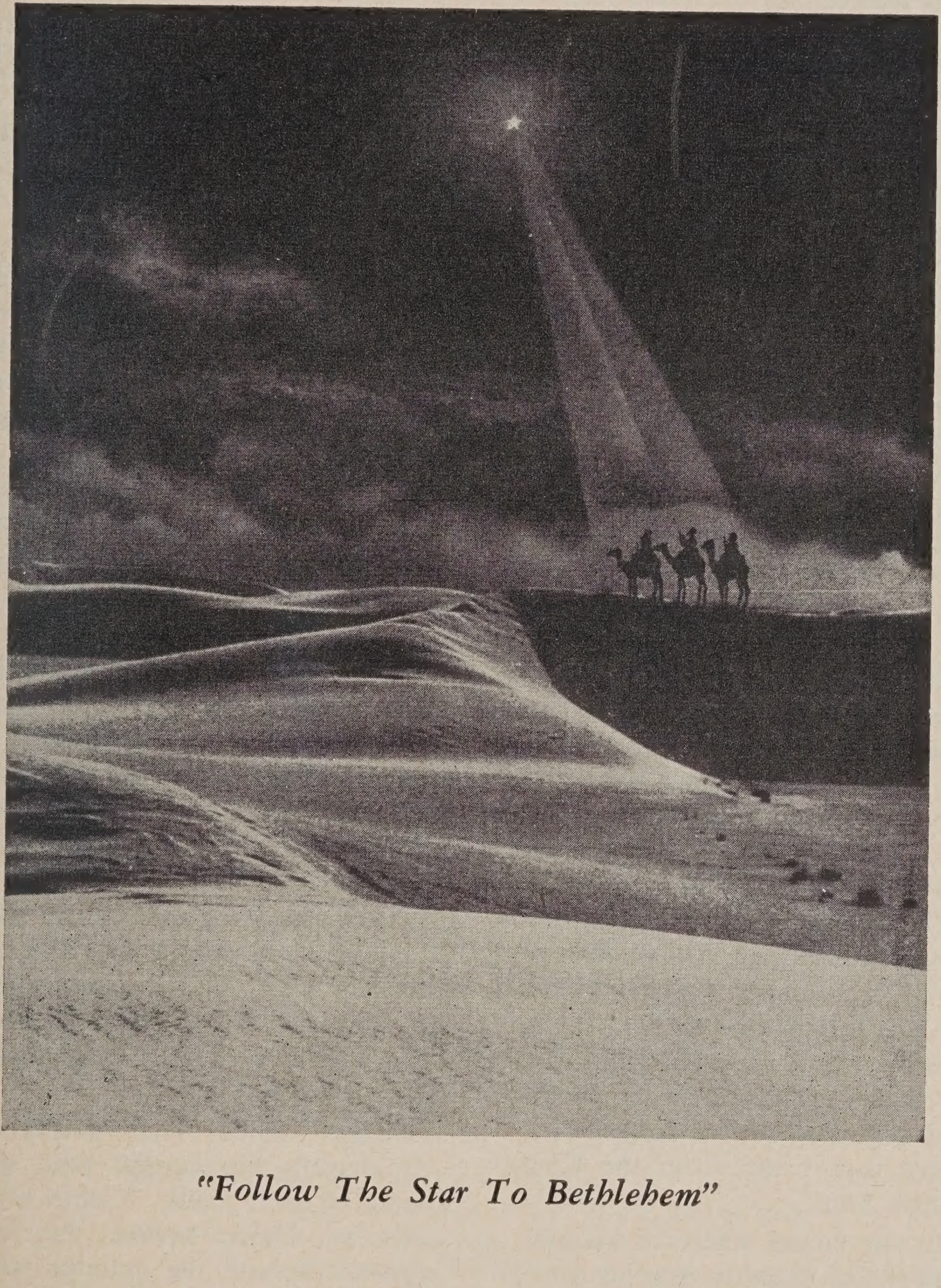
By LOUISE A. REITH

CHRISTMAS EVE — the kind of Christmas Eve one expects in Canada with clear, frosty air, sparkling stars and crisp snow reflecting the sparkle of the moon and stars.

As Janet Gordon hurried along on her way home from the Christmas Service she was not unaware of the beauty around her—the natural beauty and that created by home owners who had made an effort to show by gay windows and lighted trees that Christmas had come. Janet saw and felt it all but perhaps it only added to the ache of loneliness in her heart. It was not much fun being alone in a strange city at Christmas time. The time when one longed for home and family most of all. She had enjoyed choosing, wrapping and sending her gifts to the home folks. That had been fun! While she was in the church, surrounded with kindly people who smiled and wished her "Merry Chrismas" the world seemed a warm and friendly place, but now—"It just isn't fair," thought Janet rebelliously, as she stamped through the snowy streets. "All these people in their homes and I'm too far away from mine to get there." Down deep in her heart she knew she was being unreasonable for there were many just like herself, but everyone is unreasonable sometimes.

In spite of her rebellious mood Janet's thoughts went back to the service in the church. In there Christmas had seemed such a thing of beauty and warmth and light. Maybe if she thought about that it would help. As she had listened to the familiar stories of shepherds and wisemen and sang the age-old carols secure and happy feelings had enveloped her. If such feelings would only last! She did like the solo very much, the familiar "Bethlehem". She could still hear the sweet, clear voice in the glorious, triumphant conclusion—"The star of truth it still shines bright with a ray undimmed by years, and when we follow in its light, the Christ to us appears." What did those words really mean? Never before had she tried to think of their meaning. How did one follow the light of the Christmas Star in this twentieth century? How and where did Christ appear to people today?

While she was thinking about these profound and serious questions Janet's steps led her into the business section of the city. Suddenly she was aware of being in



"Follow The Star To Bethlehem"

front of a store window—a window which was particularly bright. Two small figures stood with their faces pressed against the glass. Involuntarily she stopped and looked. There were many things to attract youthful attention in that window, but in the centre of it was a gaily decorated Christmas tree. On its topmost tip was a brightly shining star.

"Look Peter," she heard an excited voice say. "It's still there—the star! Oh! I wish we could have it on our Christmas tree. Last year Mummy said we might get a star that really lighted this year, but now 'cause Daddy's been in the hospital, she says we'll have to wait 'till next year. Oh, it's so beautiful!" The voice trailed off as the speaker stared fascinated.

"I wish we could have it, too," said Peter, evidently he was the older of the two. "But we can't, Susan, so that's that. Daddy is home for Christmas. We can do without the star. I'm glad we came to look at it once more." Then he continued wistfully, "Maybe next year we'll have one on our tree. Look again, Susan, see it has five rays just like Mummy said. Remember the verse she taught us?"

Still gazing intently at the centre of their attention, Susan nodded and began to repeat softly:—

"Five rays beam from the Christmas Star
Into our hearts wherever we are.
The ray of *Hope* to urge us on
While *Faith* helps us triumph over wrong.
Joy dispels our sadness and fear
And *Love* makes us know that God is near.
Peace comes into the hearts of men
When they follow the Star to Bethlehem."

"You're right, Peter, there they are, all five—Hope, Faith, Joy, Love and Peace."

Janet had drawn gradually nearer the children, fascinated by their conversation. They were completely unconscious of her presence. Well she remembered how she loved the glowing star that topped the tree at home.

Softly, in order not to startle the children she said, "I like your verse about the Christmas Star. Would you mind repeating it again for me?"

Quite as if it were a request to be expected from anyone standing by, Susan turned to Janet. "You look at the Star—See it has five points. If you screw your eyes up just a wee bit, you'll see the rays. Now listen . . ." Susan repeated the words slowly and impressively.

"Do you see them?" Peter asked anxiously. "It was a Star like that that showed the Wisemen where to find the baby Jesus. I was a Wiseman in our Church-School Christmas play!"

Janet nodded. Then swiftly and impulsively she caught hold of a hand of each child. "Come hurry, let's go inside before the store closes." Behind the counter was a jolly-looking man who could have been Santa Claus himself. Breathlessly Janet said, "We would like a Christmas Star like the one on the tree in your window." The man smiled sympathetically as he said, "Well, that is the only one I have left." Seeing the disappointment on Janet's face, he continued, "But I guess I don't need to have it in my window after tonight, I'll just climb in and get it for you."

The puzzled children watched, not quite sure what this strange young woman was doing. They rather hated to see their star come off the tree. The man was soon back holding the precious star in his hand. "I'll put a new bulb in it," he said "so that every one of its rays will shine out brightly for you and the children."

The Star was fitted into a box and wrapped carefully. Janet paid for the purchase and soon they were out on the street once more. Much of the brightness had gone from the store window but the glow that had been there now seemed to shine from Janet's face as she pressed the parcel into Susan's hands—"Here, my friends," she said, "Take home the star and put it on the topmost tip of your Christmas tree. May all its rays shine as brightly for you always as they do tonight."

Suddenly, realizing the full significance of the last few minutes, Peter stammered, "Oh Miss thank you, but Mummy wouldn't want you to give it to us." Patting them on the shoulders as she hastened away Janet said, "I think your Mummy will understand. Tell her the girl who gave it to you just wanted to say 'thank you' to two guides who taught her the true meaning of the Christmas Star." Quickly Janet sped on her way whispering to herself—

"Hope, Faith . . .
Into our hearts wherever we are.
Joy dispels our sadness and fear
As Love makes us know that God
is near.
Peace comes into the hearts of
men
When they follow the Star to
Bethlehem."

A Christmas Prayer

I will pray this prayer to-day for you,
May the love of God abide with you,
Wherever you go, wherever you stay
May the peace of God bless you to-day;
And throughout the year that lies ahead
May beautiful flowers of joy be spread;
Through your Christmas and New Year too
May the love of God abide with You.

DESIGNATIONS

MRS. STEPHEN HOW

A DESIGNATION Service for Mrs. Stephen How (nee Leone Su) was conducted by the Presbytery of East Toronto in Knox College Chapel on Thursday, October 11th.

Worship was led by Dr. J. S. Glen, Principal of Knox College. Dr. Joseph Wasson delivered the address to Mrs. How, Dr. W. T. McCree, Clerk of the Presbytery of East Toronto, presented Mrs. How to the Presbytery for designation, relating the events which led her from Formosa to the Training School, from which she graduated in April, and an appointment for work in Canada.

The Service of Designation was conducted by the Moderator of Presbytery, Rev. Donald MacMillan. Mrs. G. D. Ralston, Principal of the Presbyterian Missionary and Deaconess Training School, presented the Deaconess Pin. On behalf of the Women's Missionary Society (W.D.), a Bible was presented to Mrs. How by Miss Ellen Haw, Chairman of the Organization Committee. Following the service a reception was held in the library of Knox College.

MISS HELEN ACTON, REG.N.

ON SEPTEMBER 30th, in Sand Hill Presbyterian Church, an impressive service was conducted by the Presbytery of Kingston on the occasion of the designation of Miss Helen Acton, Reg.N. She was presented by the Presbytery with a Bible, and with a purse by the congregation.

In St. Andrew's Church, Kingston, the session of the Church presented Miss Acton with a purse, and the Young People presented her with a fountain pen. On October 2nd, she sailed from Montreal for Britain for a year's study before going as a missionary to the Bhil field, India.

MISS MARY LANKIN, REG.N., B.A., M.P.H.

A SERVICE, which will linger long in the memories of those present, was conducted by the Presbytery of Hamilton in Waterdown Church, on Monday, October 15th, when Miss Mary Lankin was designated to the service of the church.

Rev. M. di Gangi, Moderator of Presbytery, put the questions to Miss Lankin, and the sermon was preached by Rev. A. A. Lowther, who took as his text Isa. 12:4, "Declare his doings among the people".

Mrs. W. R. Adamson, President of the Women's Missionary Society, presented Miss Lankin with a Bible in the name of the Society.

Following the service a reception was held, when gifts of money were presented to Miss Lankin from the congregation and from Hamilton Presbyterial. She was also the recipient of an Honorary Membership in the Women's Missionary Society, given by an anonymous donor.

MISS JEAN BROWN, B.A.

AT THE DESIGNATION of Miss Jean Brown, B.A., in Runnymede Presbyterian Church, Toronto, the service was conducted by the Rev. D. S. Jackson, Moderator of West Toronto Presbytery. The address to Miss Brown was given by Miss Laura K. Pelton, Director of Overseas Missions of the Women's Missionary Society W.D., as was also the address to the congregation. Mrs. G. D. Ralston, B.A., Principal of the Presbyterian Missionary and Deaconess Training School, pre-

(Continued on page 18)

Overseas and National News Flashes

Our New Dr. Pushpa Lall!

THE STORY of one of the happy results of the use of the Peace Thanksgiving Fund comes from the hospital at Jobat, Bhil Field, India, where Dr. Ian Cunningham is serving the church so acceptably.

The story concerns Pushpa Lall, daughter of Rev. Moti Lall, formerly pastor of the Jhansi congregation and now on the staff of the Bible School at Jhansi. Pushpa has an aunt who is a medical doctor and she wished that she, too, might work among her people in the same way. When she graduated from the Helen MacDonald School she entered the pre-medical year at Ludhiana, a Christian Medical College, to which the Women's Missionary Society makes a yearly grant. Her family were able to give her some financial assistance, but as Pushpa is one in a family of eight, the education of the other children had to be thought of too. This is where the Peace Thanksgiving Fund comes into the picture.

A request came from the field for financial assistance for Pushpa, application was made to the Peace Thanksgiving Fund and Pushpa's tuition was assured.

The way was not always easy for Pushpa, but she persevered and last spring graduated with the degree of M.B.B.S., the equivalent of an M.D. in Canada. Word from the Bhil field tells of their joy in having her working with Dr. Cunningham in the Presbyterian Hospital at Jobat, where her assistance was badly needed.

From Cecilia Jeffrey Indian School

The following students from the Cecilia Jeffrey Indian School are attending High School in Kenora this year: Jessie Bull, George Crowe, Joe Victor Crowe, Bertha Greene, Lorne Martin, Stanley Prince, Sarah Jane Redsky and Andrew Williams.

Victoria, B.C.

On Sunday afternoon, September 23rd, a service was held in the Chinese Church, Victoria, to commemorate Miss Grace Lee's twenty-five years of service. The church was well filled with about one hundred and fifty Chinese parents, children and friends. Rev. M. F. Leung gave the address and, at the close of the service, Miss Lee was presented with an electric coffee percolator and a corsage. Refreshments were served and a happy time of fellowship enjoyed.

(Continued from page 17)

sented the deaconess pin. Mrs. D. F. Hazell, Convener of the Overseas Committee of the Council Executive, presented Miss Brown with a Bible in the name of the W.M.S. Following the service there was a largely-attended reception in the Church Hall, where further presentations were made to the newly-designated missionary.

In Remembrance

MRS. ROBERT (ANNIE ROSS) GIBSON

A FAITHFUL supporter of the Women's Missionary Society of the Presbyterian Church, for over fifty years, Mrs. Robert Gibson of Grace Church, Calgary, Alberta, passed away at her home, on Saturday, September 22nd, in her 82nd year. Mrs. Gibson worked both in Eastern and Western Canada, and in her passing, the Presbyterian Church in Canada has lost a devoted Christian member and a conscientious worker.

She was born in Wroxeter, Huron County, Ontario, and came to Calgary in 1909. She was a member first of St. Andrew's Church, and then of Grace Church for over thirty years.

Mrs. Gibson has held many offices in the Women's Missionary Society in past years, being at one time the President of the Grace Church Auxiliary, the President of the Calgary Presbyterial, and also the President of the Alberta Synodical. She was an Honorary Member and at the time of her death, was the Honorary President of the Alberta Synodical. Although her failing strength did not allow her to attend many outside activities, she was always regular in her attendance at the church services and the Auxiliary meetings, at which she was eager to help in any way she could. Her guidance, so willingly given, will be sadly missed, but she will be remembered by her many fine qualities; her wonderful spirit, her humour and her love for the things of God.

We give thanks to Almighty God for all that he permitted His servant to do within our Society, and express to her daughter, her son, and all her relatives, our deep and understanding sympathy.

A. McC.

Mrs. Irene Condy	Kinnaird, B.C.	Kootenay Presbyterial
Mrs. R. C. Campbell	Woodstock, Ont.	Paris Presbyterial
Mrs. Cameron Inglis	Atwood, Ont.	Stratford Presbyterial
Mrs. L. B. Inglis	Vancouver, B.C.	Westminster Presbyterial
Mrs. Gavin Boyd	Vancouver, B.C.	Westminster Presbyterial
Miss Elizabeth Smith	Seaforth, Ont.	Huron Presbyterial
Miss Janet Simpson	Seaforth, Ont.	Huron Presbyterial
Miss Maude McLeod	Lachute, Que.	Montreal Presbyterial
Mrs. George Calder	Lachute, Que.	Montreal Presbyterial
Miss Helen M. Wilkie	Toronto, Ont.	West Toronto Presbyterial
Mrs. Ann Miller	Brigden, Ont.	Sarnia Presbyterial

Miss Teen-Ager

☆ ☆ ☆

AFTER AN interesting career in the Royal Canadian Air Force and as a High School teacher, Miss Rochemont prepared for the mission field by studying at Knox College, the Missionary and Deaconess Training School and at Carey Hall, Birmingham, England. Now, Miss Rochemont tells us something of the new friends she has made in Nigeria.

☆ ☆ ☆

"NDEWO" — Hello from Nigeria —

Part II — "The Twins"

By JOAN ROCHEMONT

TWO YOUNG GIRLS squatted on the step in front of the door of the mud house. The slanted mat roof with its fringed edge cast its shade over the narrow door. The house boasted two small box-shaped windows, both of which were closed, giving the house an air of emptiness. The one girl was combing, greasing, and plaiting into thin plaits the other's hair. Both of their bodies were covered with the red chalk used to beautify and soften their skin. On their ankles were large copper anklets. A couple of rows of fine arrow heads, one string in red and the other in black, dropped below their hip line and rested on their thighs. Their bodies were lithe and young, their backs straight from the accustomed habit of carrying loads on their heads. Though they presented a strange sight to Western eyes, their African bodies were beautiful, framed in the doorway of their hut. Their chalked bodies and manacled ankles told they were also about to be married. They were in the stage of fattening, for to be fat is a sign of beauty in Nigeria. With only water to carry each day, they spent their time exercising little, chatting, and eating much.

Now the one girl glanced swiftly

around and whispered, "Have you heard? The midwife suspects Ma Afor to be having twins."

The other gasped, "Twins! How wicked she must be! I heard the old women talking the other day and they said twins were an evil curse. The evil spirit must be upon her. Do you think someone has cursed her?"

The other girl paused in her plaiting and thought a moment. "Maybe she has not been faithful to her husband, and so this evil has fallen upon her."

"How dreadful!" her companion replied, and shivered in spite of herself.

Just then a wail of complete despair arose from the centre of the village followed by excited shouts, a bevy of chatter, and clatter and noise. Then the village seemed to be having a general exodus. The girls stiffened, and as a few old people and men rushed by they learned the truth. The twins were being born! In no time the girls had joined the retreating villagers, and all was silence save for the groans which could be heard from the hut in the centre.

Inside the hut a young woman wailed and threw herself around. She would kill the second child if she could. But the baby was born and she laid it unwashed beside its equally unwashed sister on the mud bed. Then throwing herself on the ground she continued a frantic series of wails and cries, an expression of her deep despair. A despair which was very real, for now she would be cast out, unwanted by her husband, and treated with awe and suspicion by others. A shadow fell across the open doorway as the leading elder of the District Church appeared. With stern words he quieted the distracted mother and then finding a basin in the back of the hut he put the two babies within, and with these on his head, he grasped the woman firmly by one hand and led her out of the village. They were on the way to Umuye (Oomooye) and the Twin House. He knew that there they would receive some care and they would be accepted.

* * *

It was a lovely Saturday morning, not too hot, with a cool wind blowing. The missionary, affectionately known as "Ma," and the driver, alighted from the landrover in the village of Ochora and set out through the village and into the forest path that leads to Umuye (Oomooye), The Twin House. It is a lovely path with a steady uphill climb winding now through a yam farm, now through undergrowth, and now by a gurgling spring.

Past lower Umuye the road became steeper. In the middle of this hill they stopped to munch a mango and gaze over the countryside to the southeast of them. But it is getting late and the class is already in progress in the village Church. Ma arrives, lays her bag down and greets the eight or more women gathered there. Some come up and throw their arms around her, others curtsy, and others just shake hands. "I biara (Ee Beeara) late." ("You have come late") they tease, and Ma assents, but she left Goldie at 7.30 a.m. and it is a long way.

Soon the class is divided into groups, some to read, some to learn their catechism, and some to learn their A.B.C. The elder, the Twin House Housekeeper, Mr. Afsji, and the driver, help. Questions, a short sermon, chorus singing and a hymn follow and then Ma leaves to inspect the Twin House, hear complaints, and try to comfort, admonish and help the Twin Mothers.

She soon heard the story of the Twin Mother, Ma Afor, and her babies who arrived in the basin unwashed. Ma Afsji was disgusted, and Ma made a note of the village where there were Church people who were active. Ma Afor was despondent and dull and all Ma could say to her was of no avail. She refused to be comforted. One twin was weak with its front legs jammed up, and unable to move them. It was not long for this world. The other twin showed better signs of survival.

Another young mother pouted and looked very woe-begone when Ma look up at her. Ma knew her story. She had been a leper as a little girl and after she had been cured her family married her off. But then the leprosy returned and after her second cure her husband refused to have her back, fearing another return of the disease, so she found someone else who paid back the husband his dowry and took her to wife. Now that she had borne him twins, this second husband refused to support her. Ma rose and went over to her. By an interpreter she said, "I have told the District Officer your case. You must come to Aro and he will give you a free summons to take your case to the Native Court. You will lose it, but when it comes on review before him, he will see you get justice." The woman looked up and smiled. "Thanks Ma," but still she looked doubtful.

Ma then sat down, Ma Afsji read a chapter from the Psalms, and Ma prayed through an interpreter. "Why do you not make the women go to farm, Ma Afsji? There is a little land here they could farm and grow what they need."

"I try, Ma, but it is their custom not to work for a year after the baby is born."

"But it is not good for them to sit around and think about their wretched state all day."

"They will not go, Ma. It is their custom."

"Do their relatives bring them food?"

"Yes, Ma. Their mothers usually do, and sometimes, I help."

Ma Afsji then brought out her housekeeping book and Ma gave her money for kerosene and soap, with extra to buy mats for the roof of the house. Sometimes the women beg for money too, and if Ma thinks they are in need, she gives. Some-

Mother's Love The Whole World Over!

times Ma brings sweaters and blankets for the babies, those from Churches in Scotland, for the twins. Then the mothers are happy though they usually indicate they have little to wear themselves.

Sometimes they talk about the way God used the twins of the Bible as mothers often feel twin children can come to no good. Ma often reminds them of one of their own twin sons, a young man, who is the headmaster in a Mission School. And even as Ma goes, she wonders how much they have accepted of what she had to say.

How deep is man's belief in his own gods! How much more freedom would he have if he believed in the God the Father of our Lord Jesus Christ.

The two girls squat again in front of the door of the hut, their legs stretched out before them. "How dreadful to be a twin mother!" one says.

"Well, you need not worry," replies the other. "Just be faithful to your husband and no one will curse you."

"I always did like Ma Afor. Her husband will not visit her now but they say he is giving her mother yams to take to her."

"The midwife says the second baby will not live. It is too weak."

"Afor will be happy if one dies. At least she will be a little happy. I wonder what she did that the evil spirits cursed her, and made her bear like an animal. Well, it is time to draw water. Let us go."

MEET THE KOREANS

By LAURA K. PELTON

I CAN NEVER get over the wonder of flying. As one soars over giant mountains, breathlessly tracing the irregular snow-capped peaks reaching for the sky, and every now and again discovering a winding stream hurrying along at the base of two mountain ranges, or, looking out over the vast expanse of the ocean from 12,000 feet altitude, one feels that one has left all that belongs to the earth, and is suspended somewhere in space between the 'then' and what is to come. Somehow the present evades one. There is only past and future. It is an eerie feeling, but also there is a lift to one's spirit and a sense of freedom from everything that is frustrating. The ingenuity of man is almost incredible. It is understandable how easy it is for frail humanity to forget its God amid the wonders of what God has permitted His creatures to accomplish. And yet it should not be so. Man, in his hour of conquest of nature and nature's laws, should stand humble before the Creator God, Who has provided within His creation all that man has discovered.

Arriving at Haneda Air Port, Tokyo, 12:30 a.m., Saturday, September 29th, my mind was busy figuring out what I should do in the event of my hotel reservation being gone, as my plane was very late. To my surprise and delight, as I was walking towards the Immigration Office, several voices called out my name and there on the observation balcony above were Rev. Wenchi Kim, Pastor O (the Moderator of the Korean Church), the Secretary of the Assembly, and the Rev. Donald Powell. I might have known. That is the Korean heart. No guest would be allowed to come to them unmet and unwelcomed, no matter what the hour, no matter how long they had to wait for a plane almost twenty-four hours late.

After the usual immigration, customs and foreign-exchange formalities, I got out of the hands of officials, who by the way are extremely efficient, courteous and helpful, to my Korean friends. They had a car and we drove immediately to the hotel, where Mr. Powell had made sure of my reservation.

The next, or rather the same day, at ten o'clock, seven of the Korean

Church VIP's came with Mr. Powell for a talk and 11:30 sukiyaki lunch. We had it in the special Japanese room at the hotel, sitting on the floor at low tables. Japanese sukiyaki is one of the most delicious dishes of the Orient. We finished up western style, as the easterners do now, with coffee and ice cream. It was a blessed two hours of fun and fellowship. The Koreans have a way of making "vital" contact with one quickly. Their hearts are warm and open, but they can be frank—even disconcertingly so—when the occasion demands. That characteristic makes a westerner feel quickly at home with them. Their sense of humour and capacity for fun brings an atmosphere of relaxation and one is just easily and comfortably oneself.

Korean hospitality is overwhelming. The other day I said to Mr. Powell, "You know, when one meets these people and receives at their hand their lovely gifts and loving hospitality, one realizes that at home we just don't know how to 'give out' ourselves to the stranger who comes among us." There are so many things; there is so much that we could learn from these remarkable people with their great capacity for love, and their almost embarrassing generosity from their heartbreakingly small material resources.

The Korean Church is alive, growing and constantly reaching out to new areas to plant yet another church. Later, I shall attempt to write of the church; but that must wait until I have finished my mission among its people.

* * *

REMINDER!

THE GLAD TIDINGS

It is now time for getting subscription lists in order for the 1957 Glad Tidings. Do not wait to be asked for your subscription but give it to your Glad Tidings Secretary early. Only individual subscriptions to *THE GLAD TIDINGS* will be accepted at $1.00 per year starting January, 1957. This means that each subscriber will have the magazine mailed directly to her home.

CHRIST'S PRAYER AND OURS
CHRIST'S INTERCESSION

By REV. PROFESSOR DAVID W. HAY, M.A.; D.D.

WE HAVE ALREADY discussed the truth that prayer in the name of Jesus means prayer in which we are identified with him in his kingdom and his purposes. Confidence that our prayers are heard rests on confidence that the purposes of God cannot fail of accomplishment. Prayers that are not in accord with his will are heard, but the answer to them must be, No. Therefore we must not try to cajole God by begging him to do what we want "for Jesus sake". That is not prayer in the name of Jesus.

A recent writer has finely said: "We have to realize, when we have the urge to pray, that there is only *one* prayer in heaven or earth which prevails with God, the prayer of him "who in the days of his flesh . . . offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard, in that he feared". Unless we join in *that* prayer we cannot be heard — the prayer of our High Priest who prays on our behalf. That is why prayers in all classic liturgies of Christendom are explicitly offered only "through Jesus Christ our Lord."

Here we find the true starting-point of *Christian* prayer. It is immeasureably comforting to know that our Lord "ever liveth to make intercession for us". The High Priestly prayer he offered on earth still goes on in heaven. "Neither pray I for these alone, but for them also who shall believe on me through their word" (John 17:20). The only way of being sure that our prayers are answered is to make sure that they are voicing the prayer that Christ is offering for us. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession according to the will of God" (Rom. 8:26). Here Paul ascribes the office of intercession to the Spirit, but that makes no difference because the Spirit is the Spirit of Christ. Our uncertainties regarding our prayers are to be met by yielding our prayers into Christ's hands, to shape his will in us and for us, and then we shall really pray "in his name." Our best prayer is an Amen to his prayer.

The rich value of the Lord's Prayer should come home to us. When the Apostles said to Jesus, "Lord, teach us to pray", he gave them a prayer (Luke 11). Sometimes it is debated whether the words "after this manner" (Matt. 6:19) mean "in these words" or "in words of this sort". The term used by Matthew is indecisive, while Luke's means the former.

Of course, Jesus had no objection to set prayers, any more than we object to singing hymns, which, many of them, are prayers. He must have used set prayers in the synagogue and the temple. Some of them have come down to us in the Book of Psalms, and their use apparently continued in the Apostolic Church, along with free prayer. We can rise above verbal debates in the matter because there is no better way of praying in Christ's name than by using among our prayers the prayer he gave us for this purpose. In our own churches, ministers are generally careful to repeat the Lord's Prayer at a speed suitable for putting our hearts into the words. But it is also helpful to remember, as we use these words, that they are the words of Jesus, and thus to feel the joy of uniting ourselves with him in prayer. Then prayer becomes more a doing than a mere saying, and worship becomes action. "Meaning what we say" in prayer emphasises the contents of our words. Meaning what we *do* in prayer is to enter the kingdom.

When we think of, and rest upon, our Lord's intercession for us, it is important not to sunder the Father from the Son in our thinking. The Son does not beg the Father to change his mind towards us and be propitious. That is a pagan idea that has crept into too many people's minds in their thought of the Atonement. "The Father sent the Son to be the Saviour of the world" (1 John 4:14). The prayer of the Son is *always* received and answered by the Father, because the Father and the Son are one in mind and will. Indeed, the term *prayer,* being a human term, and appropriate for the Son in his "state of humiliation" on earth, is not really adequate for the unity of the Father and the Glorified Son. But it is a helpful symbol, nevertheless, to aid us to see how by prayer we are to become united with the Father in the Son. The whole of Christ's self-offering for us has the purpose of uniting us with God, Father, Son, and Holy Spirit, and the Bible uses the notion of High Priestly intercession in order to help us a little to understand this self-offering and to enable us to take part in it.

The thought of unity is cardinal. When Christ prayed for us on earth, he continued: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world believe that thou hast sent me" (John 17:21). In becoming one with Christ, Christians become one Church, one Body, reflecting the unity of the Holy Trinity. Love conquers barriers by self-sacrifice. The unity of the Church — if *visible* — is a testimony to the reality and the unity of the Godhead — "that the world may believe. . . ." Prayer in the Lord's name means, then, saying Amen to Christ's prayer for us. It means unity with him and his Church, and the unity of the Church. True prayer, true worship is an *event,* an *action,* most visible at the Sacrament of the Lord's Table, when the Church unitedly yields herself a living sacrifice (Rom. 12:1) to God by virtue of Christ's sacrifice. This is what church services are for.

Sharing in Canadian Missions

FRASERVIEW CHRISTIAN EDUCATION CENTRE

By REV. MALCOLM D. BLACKBURN

THE BEGINNING of the Fraserview story goes back to the spring of 1954, when the Presbytery of Westminster applied to the General Board of Missions for two student deaconesses for summer work within the bounds of the Presbytery. From the Board of Missions came Miss Marion Webster, and through the Board, under appointment by the Women's Missionary Society (W.D.), Miss JoAnne Tillisch. Their task was twofold: to engage in survey work in new districts, and to assist congregations in the holding of Vacation Bible Schools.

At the same time, Miss Edith Anderson, Presbytery Deaconess, was beginning a survey of the Fraserview district of Vancouver and she was joined by the student deaconess. The area to be surveyed lies on the south slope of the Burrard peninsula, in the south-east section of the City of Vancouver, and is a low-cost housing project for veterans, administered by the Central Mortgage and Housing Corporation. In the district there are 1,100 homes, with an average of more than two children per home. Even at the time of writing, there are more than 3,500 pre-school children in the project.

As a result of the survey, the Presbytery took action to begin work in the area. In September, the Rev. Malcolm D. Blackburn was appointed to the congregation of Livingstone and to the new district of Fraserview. At the same time, the Presbytery had been discussing the situation with the Women's Missionary Society (W.D.) and with Miss Frieda E. Matthews, Executive Director of National Missions. Miss Matthews had been visiting Vancouver in connection with the proposed sale of the property on Burnaby Street where the work of a Children's Centre had been carried on for some years.

A suggestion was made that the investment of the Women's Missionary Society (W.D.) in Westminster Presbytery be retained by transferring that investment from the Children's Centre on Burnaby Street to another needy area; and Fraserview, with its multitude of children and unchurched parents, seemed the ideal solution. The decision made, Miss Margaret Boyd, formerly at the Centre on Burnaby Street, was appointed to assist in the new work in Fraserview and things were underway.

During the winter of 1954-1955, Church-School classes and week-day groups were held in private homes in the community and an afternoon service was held each Sunday. At the same time plans were going forward slowly—all too slowly, it seemed at the time—for a suitable building in the district. Construction began late in the fall of 1955 and on Easter Sunday, 1956, after a hectic week of painting and other preparation, the first service of worship was held in the new Christian Education Centre, 130 adults and children attended. The Church School, which, during the winter of 1955-1956 had been meeting in the Fraserview Community Centre, was transferred to the Centre and continued until the summer.

The building itself resembles a school rather than the customary church building. It consists of two floors in a building 25 by 95 feet. The lower floor, as yet unfinished, incorporates the heating unit, a double set of wash-rooms, and two large departmental classrooms, the largest of which could be divided into three smaller classrooms. On the upper floor is a large kindergarten room, with kitchenette. Next to this are the office of the Deaconess, and the Minister's study; and beyond this again, a Chapel with a normal seating capacity of 55, but capable of holding more than 100 adults and children. Another set of wash-rooms and a spacious vestibule complete the layout.

Now, in the fall of 1956, we are beginning to settle into the community and are gradually developing a full programme of Christian education, of worship and service. The Church School continues to grow, weekday groups of boys' and girls' Explorers, C.G.I.T., Sigma-C and Y.P.S. are underway; and we are in the midst of preparations for our first annual Every Person Canvass.

We feel that a good beginning has been made. The building itself, after careful planning, is proving its excellence day by day. Under the leadership of Mrs. Anne McGillivray, a Church kindergarten is held every afternoon from Monday to Friday, with an enrolment of 27 children. The kindergarten and primary departments of the Church School meet during the morning worship service, at 10.00 a.m., and the junior department follows at 11.00.

Much work lies ahead of us, of course. The congregation itself grows very slowly. For most of the adults of Fraserview, their last church connection was the Sunday School which they left at the age of twelve. Since then they have grown up, gone through a war, married and begun to settle down in this new community. Their re-entry into the Christian fellowship will be a long, slow process, but we are confident of realizing this as our goal. We are constantly encouraged by the knowledge of the confidence in this work which is shared by the Women's Missionary Society (W.D.). Without their decision to

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Boys and Girls!

CHRISTMAS IN FORMOSA

By LEONE HOW

Lâi-hok: "Grandma, Grandma! I'm Joseph! I'm Joseph!"

Grandmother: "What do you mean? Joseph?"

Pó-chu: "You see Grandma, our Sunday School is putting on a concert in another three weeks to celebrate Jesus' birthday and Lâi-hok is playing the part of Joseph."

Grandmother: "Oh, I see. And is that an important part?"

Pó-chu: "Yes, it is, because Joseph was the father of Jesus and it is an honour to be Joseph."

Grandmother: "I see. How much are the tickets?"

Lâi-hok: "Oh, we don't sell tickets. Everybody is welcome to come."

Grandmother: "Is that right? And when is it to be?"

Lâi-hok: "On the evening of the 22nd. You'll come won't you Grandma?"

Grandmother: "Why yes. Especially if you're taking part!" Then turning to Pó-chu she asked, "And what is your class doing?"

Pó-chu: "Well, we're putting on a play too, but I don't know what it is yet. By the way, our school is putting on something special on the 24th. We don't sell tickets either."

Grandmother: "Is this another concert?"

Pó-chu: "No, it's called a pageant."

She went on to explain very carefully what a pageant is, and how everybody in the school had to work hard to make it a success.

The music girls were practicing the anthems and hymns to be used; the art girls were busying themselves painting scenes and cutting out big paper lambs and donkeys. Another group of girls with needle and thread were working on the costumes. Co-operation was the word. Grandmother looked puzzled but was interested and decided she should not miss this one either.

The 25th of December is an official holiday in the Western countries because it is Christmas, but in Taiwan it is the anniversary of the return of Taiwan to mainland China after the Second World War. Business people readily catch the festive mood of the Christians. If you go to Taipeh or other large cities you will find the stores very alluring with colour, signs and merchandise, much of which is imported from America. And at whatever comes from America you naturally stop and take another look.

While the city folks go window-shopping, the country folks go on working in the fields quite unaffected by such attractions. In the Christian homes, more fortunate children might have Christmas trees while others find it too much even to buy construction paper to decorate a small branch. Some families gather around a big round table to enjoy a twelve course Christmas feast, while others sit down to a meal no different to that of the day before. The joy of opening beautifully-wrapped Christmas presents is something very few children experience because, for one reason, not many parents can afford it, and for another reason, it is not customary. Often a present is in the form of dollar bills wrapped in red paper. For many of the children in Taiwan the only Christmas present may be the small rice cake given to them at Sunday School on Christmas Sunday.

Things don't seem to change very much even at Christmas time, but, whatever the difference may be, there is one thing everybody enjoys together in Taiwan, whether young or old, rich or poor, Christian or non-Christian, and that is the Christmas concerts put on by the Sunday Schools.

Seven thirty! Why it should have started half an hour ago! The inside of the Church was packed and even the outside was getting a bit crowded. You could see noses pushed flat against the windows, all eager to see what was going on inside.

Grandmother Lîm was amusing herself by counting all the different things she saw on the big tree standing in one corner. There were lots of stars and balls, and paper foldings of flowers and birds made by the children.

After the Pastor had conducted a short worship service and said a few words of welcome, the curtains opened for the first number. The audience began to crane their necks this way and that way, anxious not to miss anything on the stage. A group of four and five-year-olds sang "Away in a Manger" making hand motions as they sang. "Poor thing! She's so shy she keeps hiding behind her neighbour." "Look at that bold one making faces at the audience! How impolite!" "That little boy must be looking for his parents because he isn't paying much attention to what he is doing." The audience went on making remarks.

For almost three hours the curtains opened and closed numbering off each item of the programme as it was performed. There were solos of piano, violin, singing; there were duets, quartettes and choruses. Bible passages were recited by individuals as well as by groups. Dances and short plays added to the variety.

Mother Lîm leaned over and whispered, "There's Lâi-hok. See, the one standing beside the cradle?" Grandmother stretched her neck, squinted her eyes and said, "Oh yes, I could hardly recognize him. He plays his part very well," and she looked proud.

The last play was presented by Pó-chu's class. The play began as the audience heard a desperate voice from behind the curtains say, "Please, mother, please!" Another voice, harsh and cruel, replied, "I'll teach you, you lazy good-for-nothing! It's bad enough having you waste time reading, but now to dare even read books of that foreign religion!"

Slowly the curtains were drawn until it revealed the scene of this drama. Kneeling on the floor was a girl of about sixteen, bare feet, and in rags, begging for mercy. Standing over her was a hateful-looking woman with a whip in one hand, ready for action. "What would the spirits of your ancestors say? How do you think I can keep them in peace?" With this she administered another whipping and marched herself out of sight behind the stage.

The story went on to tell how one cold winter day the Pastor and a Missionary had come to visit this home because the woman was very ill, and how they took her to MacKay Hospital in Taipeh. It was a happy ending for the play, and for the audience, when the woman came out of the hospital not only healed in body but in heart as well.

Grandmother Lîm was impressed with the whole thing and enjoyed the evening very much. "I must find out more about this Christian religion," she thought to herself. "Yes, I must," she said aloud. "You must what?" asked Lâi-hok. Grandmother, a bit embarrassed said, "Nothing, Lâi-hok. I was just talking to myself. Come, it is cold! We must walk faster."

(Continued from page 11)

rejoice in God our Saviour—the Saviour of the world.

"Then let every heart keeps its
Christmas within,
Christ's pity for sorrow, Christ's
hatred for sin.
Christ's care for the weakest,
Christ's courage for right,
Christ's dread of the darkness,
Christ's love of the light.
Everywhere, everywhere, Christmas tonight."
—Phillips Brooks.

Prayer—Help us to realize with ever greater clearness the wonder of God's Word made flesh, dwelling among us. May we at this Christmas Season behold the glory of God in Jesus Christ; may we witness to that glory by word and deed; may the witness of all Christians so present Christ that with the blessing of His Holy Spirit the world may be won to Him, His Kingdom come, and His will be done on this earth as it is in heaven. Amen.

Your Prayers are asked

—For Miss Hazel Macdonald and Miss Geraldine Greer who have recently returned to Taiwan after some months spent in Canada; for Miss Jean Brown and Miss Helen Acton, recently appointed, who are studying for a year at Carey Hall, Selly Oak, Birmingham, England; for Miss Mary Lankin, appointed a short time ago to the Bhil Field, India, who sailed on November 6th.

—For The Bhil Field, India: That the plan of integration, which is to cover a period of ten years, will place the major responsibilities for the work of the church on the Bhil Presbytery; that the educational work on the Bhil Field may be advanced in accord with the new demands being made upon young people today and will equip them for great responsibility within the church and nation; that through our mobile clinics we may be able to bring a much greater measure of health and knowledge of disease to the Bhil people scattered throughout the villages.

—That in this land of vast resources with the possibilities of great development we may never lose sight of Him, Who gave us all.

—For those who work in our Chinese missions that they, through their teaching and witness, may help the Chinese people seeking guidance to a greater knowledge of the love of God as exemplified in Jesus Christ.

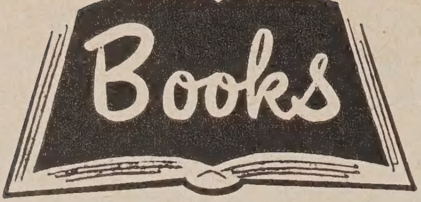
—For a better understanding of the importance of group work and leadership-training in the life and mission of the Church, and of the Society's responsibility for educating and training of all its members; and for the Organization Department which is responsible for planning and carrying out this work.

—For children's and teen-age groups, and Adult members of the Society, and for those who have not yet been reached.

★

BE STILL — BE STILL

Be still! Be still! For all around
On either hand is holy ground;
Be still and know, the Lord today
Will listen while His people pray.
Thou, tossed upon the waves of care,
Ready to sink with deep despair
Ask for relief, with heart sincere
And Thou shalt find that God is near.



Books you'll like!

FOR CHRISTMAS GIVING

"A book's a fine gift for a child"; and here are some new and delightful ones, especially written for kindergarten-age children.

Set No. 2 — Little Playmate Books

Surprise for Robin, by Jeanette Perkins Brown. An interesting story of a little American girl, who has been living in Japan, and now goes home to America. In the Japanese kindergarten we meet her small friends, and share her pleasure in the "surprise" gifts they plan for her going-away — especially, the one from Seiji!

Juan and Juanita, by Sara G. Klein. These gay young twins live in a typical village of the Philippines where they have many interesting and unusual experiences. It is when they go on a trip to Manilla however, to visit their cousins, that something very unexpected happens.

Deedee's Holiday, by Jeanette Perkins Brown. Here we meet Musa, whose family pet-name is Deedee, a small Egyptian boy who lives with his Christian parents and two older brothers in the big city of Cairo, beside the river Nile. With them we go to celebrate the happiest holiday in Egypt, "The Day of Smelling the Pure Air," where everybody enjoys a picnic at the Pyramids, and the children have great fun on donkey-rides — until suddenly, Deedee gets lost! Soon he is found again, however, and all ends happily.

These are well-written and beautifully illustrated books, and may be bought separately at 75c, in paper covers; or the three books, paper-covered, come boxed together in an attractive package with a moving-picture game on the front, at $2.00. Either separately or boxed, these are splendid Christmas gifts for little folk.

Books To Treasure Through The Years.

Both "Tell Me About Prayer" and "Tell Me About Jesus" are books that any child will cherish and every Mother will appreciate. Both are written by Mary Alice Jones, who is one of America's foremost authorities on religious education, and the Director of Children's Work for the International Council of Religious Education. They are handsomely illustrated in colour by the well-known artists, Pelagie Doone and Dorothy Grider.

"Tell Me About Prayer" not only answers the questions most children ask, but helps to make prayer a natural and joyful part of the child's daily life. It opens up to boys and girls the wonderful possibilities of prayer as a means of coming closer to God for help, for comfort, and thanksgiving, and should be welcomed by all thoughtful parents of enquiring small children.

"Tell Me About Jesus" is beautiful in thought, expression and pictures, answering the small child's questions about Jesus with simplicity and wisdom, through the everyday situations which are entirely within childish understanding and interest.

These books are entirely undenominational in words and pictures, and are considered among the best and most helpful books of their kind. Price $2.75.

"THEY WENT FORTH" by John McNab, M.A.; B.D.

Reviewed by Leeta McCully Cherry

IN ITSELF, it is definitely a confirmation of real worth and distinction when a book, first published over twenty years ago and received then, and for many years following, with great enthusiasm and appreciation by a large audience of readers, has now been revised and enlarged by the Author, at the request of the original Publishers, who, recognizing its enduring value and appeal, have brought out this challenging new edition for an entirely new generation of readers, both old and young.

Such a book is "They Went Forth," by the Rev. John McNab, M.A., B.D. Here is a series of twelve vivid pen-sketches of Canadian Missionaries who certainly rank in the forefront of world missionary leaders; who helped to lay the spiritual foundations of this Dominion; and who have done honour, not only to their own Canadian Presbyterian Church, but to the ministry of their Lord and Saviour throughout the world. These inspiring biographies tell the life-stories of John Geddie, pioneer missionary to the New Hebrides; James McGregor, Nova Scotia's intrepid coureur de bois; John Black, prairie pioneer; George Leslie Mackay, pathfinder of Formosa; James Nisbet, our first herald to the redman; John Wilkie, man of great vision in India; James Robertson, prospector of souls in western Canada; Caroline Macdonald, "the white angel of Tokyo"; Jonathan Goforth, barrier-breaker in China; W. J. McKenzie, ambassador in Labrador; Andrew S. Grant, "Sky Pilot of the Yukon"; and the Gordons of the South Seas, those heroic martyrs of Erromanga.

These are some of those who have made possible our great heritage, and the well-written records of their heroic lives and careers make vital and worth-while reading indeed. It is a book which should be read with both humility and pride by every Presbyterian — a book which would make a highly-appreciated Christmas gift for *any* thoughtful Christian friend, for it has been very truly said that "truly great Christians, in a peculiar way, belong to all Churches, and to all who have concern for the cause of Christ in this world." May be ordered through our Publication Department. Price — $3.00.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK, 1636 E. 29TH AVE., VANCOUVER, B.C.
PRESS SECRETARY

WESTMINSTER PRESBYTERIAL — In September the Home Helpers of Kerrisdale Auxiliary, *Vancouver*, held their annual gathering when the Mite Boxes were collected. Mrs. R. S. Arnot graciously offered her home for the occasion and many of the ladies enjoyed a delightful tea and walk in the garden. Mrs. W. G. Gartshore, Home Helpers' Secretary, gave an interesting talk on the many churches she had attended while visiting in Europe this summer.

Fairview Auxiliary, *Vancouver*, has lost two faithful members in the passing of Mrs. L. B. Inglis and Mrs. Gavin Boyd. Mrs. Inglis was Glad Tidings Secretary and Press Secretary of the Auxiliary and a very active worker in both the W.M.S. and the Church. At one time she was a Deaconess of the Presbyterian Church. Mrs. Boyd is sadly missed in both her Auxiliary and in Westminster Presbyterial, where she was Presbyterial Treasurer. A faithful worker and a courageous Christian.

ALBERTA SYNODICAL

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA
PRESS SECRETARY

RED DEER PRESBYTERIAL—The Fall Presbyterial meeting was held at *Edwell* with representatives from Rocky Mountain House, Red Deer, Valley Centre, Willowdale, Edwell, Lousana, Trenville, Innisfail, Olds, and Carstairs. Mrs. L. Alexander presided. Morning and afternoon devotionals were taken by Mrs. Towers and Mrs. Wotherspoon. A collection was taken for our Port Worker to buy gifts for children. An itinerary was planned for Miss Rochemont. The various reports were presented. Mrs. Puzey gave a comprehensive description of a very good Literature display. After some discussion, it was decided that the Presbyterial aim for 1957 be $1600. A delicious dinner was served by the Edwell ladies and afternoon tea by the Willowdale ladies.

The semi-annual meeting of the Synodical Executive met in Grace Church, Calgary, on September 18 with Mrs. George Metcalfe, President, in the chair.

SASKATCHEWAN SYNODICAL

MRS. W. W. DOUGLAS,
307 2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

REGINA PRESBYTERIAL — The Lily Macarthur Guild of Walter Martin Presbyterian Church, *Regina*, held their Annual June Meeting in the Church Hall, with Miss M. A. Bernard of the Family Service Bureau as Guest Speaker. Election of Officers also took place, and Mrs. Hagen, Retiring President, was given a hearty vote of thanks.

A Children's Work Conference was held in First Presbyterian Church early in September, with representatives from Northside, St. Giles, and Calvin Churches in attendance. Miss Bone, Regional Secretary, was in charge. Over forty Sunday School workers were divided into discussion groups, and projects made by the children were displayed. Leaders were Mrs. R. Davidson, Brandon; Mrs. J. Carson, Swift Current; Mrs. Mackinnon, Wellwood, Man.; Mrs. Gunson, Weyburn; Mrs. Wiseman, Rosetown; Rev. M. S. McLean, Yorkton; and Miss Sheila Smith.

PRINCE ALBERT PRESBYTERIAL — Identical services were held in June at *Sylvania* and *Meath Park,* with Mrs. Castor, as Guest Speaker, giving an inspiring account of her trip to the Annual Council Meeting. An Honorary Membership was presented to Mrs. Hyslop at Meath Park.

MOOSE JAW PRESBYTERIAL — A Work Conference was held in Knox Presbyterian Church, *Weyburn,* in September—its aim to aid Church-School teachers and Leaders of mid-week groups. The programme consisted of film strips, discussions, and exhibits of work done by other classes. Miss Georgina Bone was in charge, assisted by Mrs. Carson, Swift Current; Mrs. Davidson, Brandon, Man.; Mrs. McKinnon, Wellwood, Man.; and Mrs. Gunson, Weyburn. Representatives were also in attendance from Stoughton.

MANITOBA SYNODICAL

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA
PRESS SECRETARY

WINNIPEG PRESBYTERIAL—A well-attended Sectional Meeting was held in Knox Presbyterian Church, *Selkirk,* on October 17th, with Vice-President Mrs. A. M. L. Long presiding. President Mrs. J. Robertson welcomed out-of-town members, and Devotions were given by the Selkirk Auxiliary. Mrs. M. E. R. Boudreau, Presbyterial President was Guest Speaker speaking on the Annual Council Meetings and stressing equally the practical and inspirational value of such meetings to the whole Society.

Presbyterial Secretaries outlined the work of their departments and a valuable discussion period followed. The Rev. Dr. Dickey closed the meeting with prayer, and Tea was served by the Selkirk Auxiliary of the W.M.S.

HAMILTON AND LONDON SYNODICAL

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

CHATHAM PRESBYTERIAL—*Windsor:* Miss Isabel McConnell was a welcome guest at St. Andrew's Senior

Auxiliary. A letter from Formosa thanked the Auxiliary for a parcel of used Christmas cards, and a moment of silence was observed in memory of the late Mrs. Andrew Reid.

The Eleanor McKechnie Evening Auxiliary held a series of interesting panel discussions, in which most of the members took part. The Auxiliary catered for a wedding reception held in the Church Parlour, and a fund is being planned for life memberships.

Leamington: Miss D. D. MacMillan spoke on "Old Wine in New Skins" at a meeting of the Sunshine Auxiliary, and Mrs. I. Bogart, who is leaving to reside in Michigan, was honoured. Miss Isabel McConnell was Guest Speaker at the Isabel McConnell Auxiliary, when she spoke on her experiences in India and showed coloured slides of the country and the work.

HAMILTON PRESBYTERIAL—*Hamilton:* Mrs. Frank Duvall presided at the Fall Rally of city Auxiliaries held in Knox Church. Mrs. D. Allan introduced Miss Athalie Reid, Presbyterial Deaconess, and Miss Mary Lankin, Reg.N. of Waterdown, a Public Health Nurse going to India to work with mobile clinics. Miss Nellie Smith was Guest Speaker and emphasized the imperative need for every Church member to be active in Missionary work.

The Annual Mildred Soutar Missionary Sunday service of Erskine Church, Hamilton, was conducted by the Minister, Rev. R. H. Armstrong. The Speaker was Mr. Stephen Lall, former Principal of Jhansi Mission Bible School, who is now attending Knox College. Special guests were Miss Soutar's mother and aunt from Galt, her brother from Chicago, and Mrs. Stephen Lall. The flowers were the gift of Erskine Senior Auxiliary in memory of Miss Soutar.

HURON PRESBYTERIAL — Mrs. A. Hamilton, Synodical President, spoke on Stewardship at the Huron Presbyterial Rally which was held at *Blyth.*

Seaforth Senior Auxiliary is increasing interest in their study periods by using mounted pictures from The Glad Tidings. McKillop Branch, Seaforth, has become an affiliated group, especially enthusiastic about Stewardship. The Goderich Senior Auxiliary used "Blessing Boxes" for their Supply Allocation.

LONDON PRESBYTERIAL — Burns Presbyterian Church, *Mosa Township* W.M.S. celebrated its 70th Anniversary, with over 170 ladies of the district in attendance. Mrs. J. R. Waldie, London, was Guest Speaker, her subject being "Ambassadors for Christ." Miss Mary Campbell gave the Auxiliary history and special music was provided by Miss Catharine McNeill, Mrs. Arthur Moore, Mrs. Albert Walker, and Mrs. Andrew Douglas.

At the 70th Anniversary of West Lorne W.M.S., the President, Mrs. R. Hauser conducted the service.

Mrs. Alfred Herbert introduced the speaker, Mrs. Alice Dermanjion of London, but formerly of Greece, who spoke on what it means to be a Christian and to know the reality of God's Presence. Greetings were brought by Mrs. J. K. West, Mrs. J. A. McLean, and Rev. Mr. Quinn. Mrs. George Branchflower gave the Auxiliary history and Miss Shirley McWilliam sang. Belmont W.M.S. had a special Home Helpers and Shut-Ins supper-meeting, the programme being arranged by the guests, oldest of whom was Mrs. J. R. Taylor, who is 91.

London: St. George's W.M.S. gathered their Home Helpers together at a luncheon, when Mrs. Angus Taylor told of her Florida trip, and Mrs. Harold Knott, Belmont, reported the Synodical meeting. Belmont Evening Auxiliary entertained the Senior Auxiliary at a Supper Meeting, at which Mrs. Leonard Scollick, Literature Secretary, had a display of books.

Dorchester: At the 70th Anniversary of the W.M.S. Auxiliary of Dorchester Presbyterian Church, Miss Nellie Smith of Toronto was Guest Speaker. She told of the need for workers in India and Formosa; the work of the deaconesses and workers in the home fields; and how the united support of all the Missionary groups across Canada was helping to "Win the world for Christ."

Rev. John Waldie extended greeting to visitors from Middlesex Presbyterial and neighbouring churches, and the history of the W.M.S. was given by Mrs. Bruce Patterson. Special music by the choir was directed by Miss Shirley Gaitens. Greetings were brought from their Organization by Mrs. Harold Marr, Dorchester; Mrs. J. K. West, President of London Presbyterial; Mrs. Fred Teeter of the United Church; Mrs. Laurie Lane of the Anglican Church. At the Social Hour, Mrs. Wm. McNiven and Mrs. H. J. Bonnell presided over the tea-table and the Anniversary Cake was cut by Mrs. Harold Marr.

MAITLAND PRESBYTERIAL — When the W.M.S. of Knox Church celebrated its 75th anniversary, Mrs. A. Hamilton, the Guest Speaker, gave an address on "First Things First" and an In Memoriam certificate in memory of Mrs. R. C. Ross was presented by Mrs. John Bell. "The Backward Look," with Mrs. J. G. Morrison as narrator, showed that Mrs. J. L. Murray was the first President; the "Forward Look" was shown in numbers presented by the C.G.I.T. and Mission Band. A Candle-Lighting ceremony followed, with all the affiliated groups taking part. A happy hour of fellowship followed when President Mrs. Bird welcomed the guests, and the Anniversary Cake was cut by Mrs. Thomas Inglis and Mrs. Peter Shiels, two of the oldest members.

NIAGARA PRESBYTERIAL — *St. Catharines:* At the Presbyterial Meeting held in St. Catharines, Mrs. Jennie Kinnear, Guest Speaker, pointed out that for the women of the Church, there are three means of expression —Prayer, Study, and Service.

PARIS PRESBYTERIAL—The death of Mrs. R. C. Campbell occurred in *Woodstock* private hospital. A graduate of Toronto University, she had taught in Woodstock Collegiate Institute. She held offices in Synodical, Presbyterial, and her local auxiliary. The Campbell auxiliary of Knox Church, Woodstock, was named in her honour. Her guidance and wonderful executive ability will be greatly missed in the Paris Presbyterial.

SARNIA PRESBYTERIAL — The sectional meetings held in Sarnia Presbyterial were well attended. Mrs. H. L. Sinclair spoke at Centre Road; at Alvinston, Miss Mary Campbell of Kilmartin gave the address; at Knox, Warwick, Mrs. O. J. Powell of Ridgetown was the Speaker; and Mrs. D. St. Clair Campbell of Sarnia spoke to Section 4 at St. Andrew's Church, Sarnia. Reports of the annual Synodical Meeting were given at each meeting.

STRATFORD PRESBYTERIAL — Over 100 guests were present at Knox Church, *St. Mary's,* when their W.M.S. Auxiliary celebrated its 70th Anniversary. Mrs. L. Scollick, London, was Guest Speaker, and based her remarks on the number 70, mentioned so significantly in the Bible. At the Social Hour following, Mrs. Hugh Stewart, the oldest member, cut the birthday cake.

MONTREAL AND OTTAWA SYNODICAL

MRS. ORVILLE FORRESTER,
WESTPORT, ONT.
PRESS SECRETARY

THE SYNODICAL OF MONTREAL AND OTTAWA held an executive meeting on October 2nd and 3rd in Melville Church, Montreal, the President, Mrs. D. Mason McLennan presiding. Half-yearly reports were read and discussed. At the open Evening Session, Dr. J. A. B. de Vleeschouwer, Director of Immigration of the Presbyterian Church in Canada, spoke of what he and his co-workers were doing in welcoming and guiding new Canadians at the ports of Quebec and Montreal.

His address dovetailed into part of the Welcome and Welfare report, stressing the importance of following-up the first contact with visits and offers of help and friendship in the Church areas to which the newcomers go. This should be done immediately, as often moves are made, addresses changed and the strangers so lost to our Church.

Melville Auxiliary was host at supper, and welcome was given to the delegates by the President, Miss Grace Waterston.

GLENGARRY PRESBYTERIAL — In Glengarry Presbyterial, four auxiliaries organized by the Rev. A. Ross of *Lancaster,* in 1876, have fittingly celebrated their 80th Anniversaries during 1956. Lancaster Auxiliary, on May 2nd, had the Rev. Dr. McLellan, of Cornwall, as Speaker.

Williamstown Auxiliary, on September 6th, had greetings from all officers of Organizations present. At *Vankleek Hill* Auxiliary on September 12th, the Rev. S. Self, of Lancaster, was the Speaker, and at Dunvegan, on September 29th, the Auxiliary heard Miss Agnes Gollan, of Nigeria, whose grandfather had been Minister of that same Church.

At each Anniversary, greetings were brought from the Council Executive and the Synodical by Mrs. D. M. McLennan, Synodical President, and by Mrs. A. A. McGregor, Presbyterial President. The Rev. Robertson Millar brought best wishes as the Moderator of Synod, and also from Presbytery. Many past members, or their descendants, attended, as well as other Auxiliaries throughout the Presbyterial. These were the first Auxiliaries formed in Ontario, east of Toronto.

TORONTO AND KINGSTON SYNODICAL

MISS LUNDIA MACBETH,
307 TWEEDSMUIR AVE.,
TORONTO, ONT.
PRESS SECRETARY

The Autumn Executive Meeting of the Synodical Society of Toronto and Kingston convened in Calvin Church, *Toronto,* with the President, Mrs. A. S. Curr, presiding at the four sessions. The Presbyterial Presidents and Synodical officers presented the highlights in their Presbyterials and Departments, and the Treasurer reported the financial standing of the Synodical to September 30th, stating that the sum sent to the General Treasurer exceeded the amount sent for the same period in 1955 by $5,199.50. Mrs. Ransom considered the Stewardship Plan to be working favourably and left with the members the challenge to accept conscientiously their responsibility and, in proportion to what God has given to them, so to give Him. Impressions from Council were given by the delegates who attended the Annual Meeting in Ottawa in May. They all expressed appreciation of the privilege afforded them of attending the meeting and told how deeply they had been impressed by the services of Worship, the efficiently conducted business sessions, the interesting reports, the true spirit of fellowship, the urgency of the work and the stress laid upon prayer.

At the opening session on Thursday evening, Mrs. J. D. Ralston, Principal of the Missionary and Deaconess Training School and 24 students were warmly welcomed by the President. The service of worship was conducted by two of the students and two delightful anthems were rendered by the Westminster House Choir, accompanied by Mr. Henry Rosevear.

The guest speaker was Miss Agnes Gollan, B.A., on furlough from the Calabar field, Nigeria, who gave a challenging address illustrated with colourful slides. She stressed the need for more missionaries to share their faith with the people of

Africa. Education and Christianity together, she said, would produce a great country.

KINGSTON PRESBYTERIAL — The *Kingston* W.M.S. Auxiliaries had the privilege of hearing Miss Agnes Gollan, on leave from her work in Nigeria. It was almost the end of her holiday with her family before leaving on a tour of duty in Canada. She showed interesting coloured pictures, but her own descriptions were equally vivid as she spoke of the people among whom she worked, particularly the women. Avoiding mere statistics, she helped her hearers to realize the size of the country and the problems facing the missionaries, especially in teaching the children. Young and eager, with gay humour, but yet mature and thoughtful, this joyous Christian gives us all great cause for pride and thankfulness.

PETERBOROUGH PRESBYTERIAL—At the Autumn Rally of the Presbyterial, which was held in St. Andrew's Church, *Cobourg,* the guest speaker, Miss Louise Reith, M.A., National Secretary for Adult Work, was introduced by Mrs. Harold Tate. Miss Reith spoke of the far-reaching aims, purposes and achievements of the W.M.S., and pointed out the vital significance and importance to Christian women of three words "Conviction," "Concern" and "Contact." The Presbyterial President, Mrs. A. E. Toombs, presided and the Millbrook Auxiliary was responsible for the devotional period.

The Treasurer reported that contributions to date under the present Christian Stewardship Plan exceeded those of a year ago. There were twelve Auxiliaries represented and approximately 75 women in attendance.

WEST TORONTO PRESBYTERIAL — The Presbyterial Fall Rally was held in Runnymede Presbyterian Church with Mrs. W. J. Agar presiding. A rare opportunity was afforded those who attended the afternoon session to hear Lady Ibiam, Reg.N., from Nigeria speak of the Mission work in her country and of the great need for more missionaries.

The Rev. A. W. Currie gave an impressive address based on the theme of the Rally, "There is no power but of God." Greetings were brought from Council and from the Synodical.

In the evening an impressive message was presented by Mr. Stephen Moti Lall from the Jhansi Field, India.

The soloists were Mrs. J. M. Burnett and Miss Minnie Harraden, and the services of worship were conducted by Mrs. R. Willis, Mrs. A. Coxhead, Miss Evelyn Evans and Miss May Harraden.

The members of the Margaret Thomson Auxiliary of York Memorial Church, Toronto, and their Home Helpers, worshipped together in their Thankoffering Meeting at the Church on October 2nd at 8 p.m.

Mrs. R. Reid, Home Helpers Secretary, was hostess at the Social Hour, when coloured slides of a recent trip to Britain and Europe were shown.

BARRIE PRESBYTERIAL—The Second Evening Department Conference of Barrie Presbyterial was held in *Orillia* Presbyterian Church, the guests of the Farther Lights Auxiliary. Over 100 attended. Mrs. H. Johnston, Evening Department Secretary, presided, and Miss J. Sharpe, President of Farther Lights Auxiliary, extended a hearty welcome. Members of Barrie Evening Auxiliary led in the devotions, Miss Bernice McArthur was soloist, and highlights from eight of the Auxiliaries present were presented.

Mrs. J. D. C. Jack introduced the speaker, Miss Agnes Gollan, who told of her work in Nigeria, Africa, and showed interesting and informative slides. Mrs. W. McEachern thanked Miss Gollan and assured her that the prayers of her listeners would follow her in her work through the years ahead.

The Rev. Dr. J. A. MacInnis pronounced the Benediction, after which refreshments were served by the members of the Farther Lights Auxiliary.

(Continued from page 29)

erect this fine building our cause would have seemed hopeless at the beginning. Now we have the tools necessary for the work of helping to build the Kingdom in this small part of God's world. We know, too, that we have the constant prayer of many interested persons and, under the guiding hand of God, we shall go forward in His Name.

(Continued from page 6)

had never seen before, and which their children were all talking about.

For a long time, it has been a treasured dream to have a small Chapel within the hospital, so, with the proceeds of this first Nativity Play, a Chapel Fund was started. So generously did the people give of their small funds that £14 came in that day. Now they have accumulated some £300, and are working hard to reach the needed total of £800. They will get it, too! They are a remarkable Christian couple, Sir Francis and Lady Ibiam, of great integrity and influence, both in their Church, their medical work, and the affairs of their important Nigeria, and that is why Queen Elizabeth, during her recent visit to this large British Colony last winter, formally bestowed upon Sir Francis his title of Knight of the British Empire, which he had been named in the New Year's Honours of 1951. It has been a rare privilege to meet them here in Canada, and come to really know them!

FINANCIAL REPORT

Nine months ended September 30th, 1956

General Fund

Receipts

Synodicals:	
British Columbia	$ 1,000.00
Alberta	3,557.64
Saskatchewan	2,133.31
Manitoba	4,262.88
Toronto and Kingston	42,278.50
Hamilton and London	43,012.94
Montreal and Ottawa	20,124.00
Interest on Bonds	450.00
Special Gifts	2,878.23
Refund from Missionary Candidate	201.33
	$119,898.83

Expenditures

National Missions	$ 59,290.67
Overseas Missions	91,190.99
Organization	35,547.16
Publications	14,043.08
Administration	17,481.45
Council Meeting	6,474.14
Christian Literature	5,440.00
Insurance and Taxes	492.93
Grants	1,100.00
Candidate	35.00
Student Work	250.00
Visual Education	9.80
General Contingency	404.11
Special Gifts	1,616.36
	$233,375.69

Special and Trust Funds

	Receipts	Expenditures
Indian Residential Schools:		
Cecilia Jeffrey	$37,022.81	$ 43,839.10
Birtle	57,600.97	40,802.47
Supply	9,693.39	8,988.72
Pension and Retirement Fund	19,833.25	16,539.75
Overseas Fund	49.22	3,200.00
Special Fund	1,588.16	1,377.71
Legacy Fund	5,891.93	33,090.53
Peace Thanksgiving Fund	1,357.97	1,931.29

HELEN P. SINCLAIR, *Treasurer.*

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